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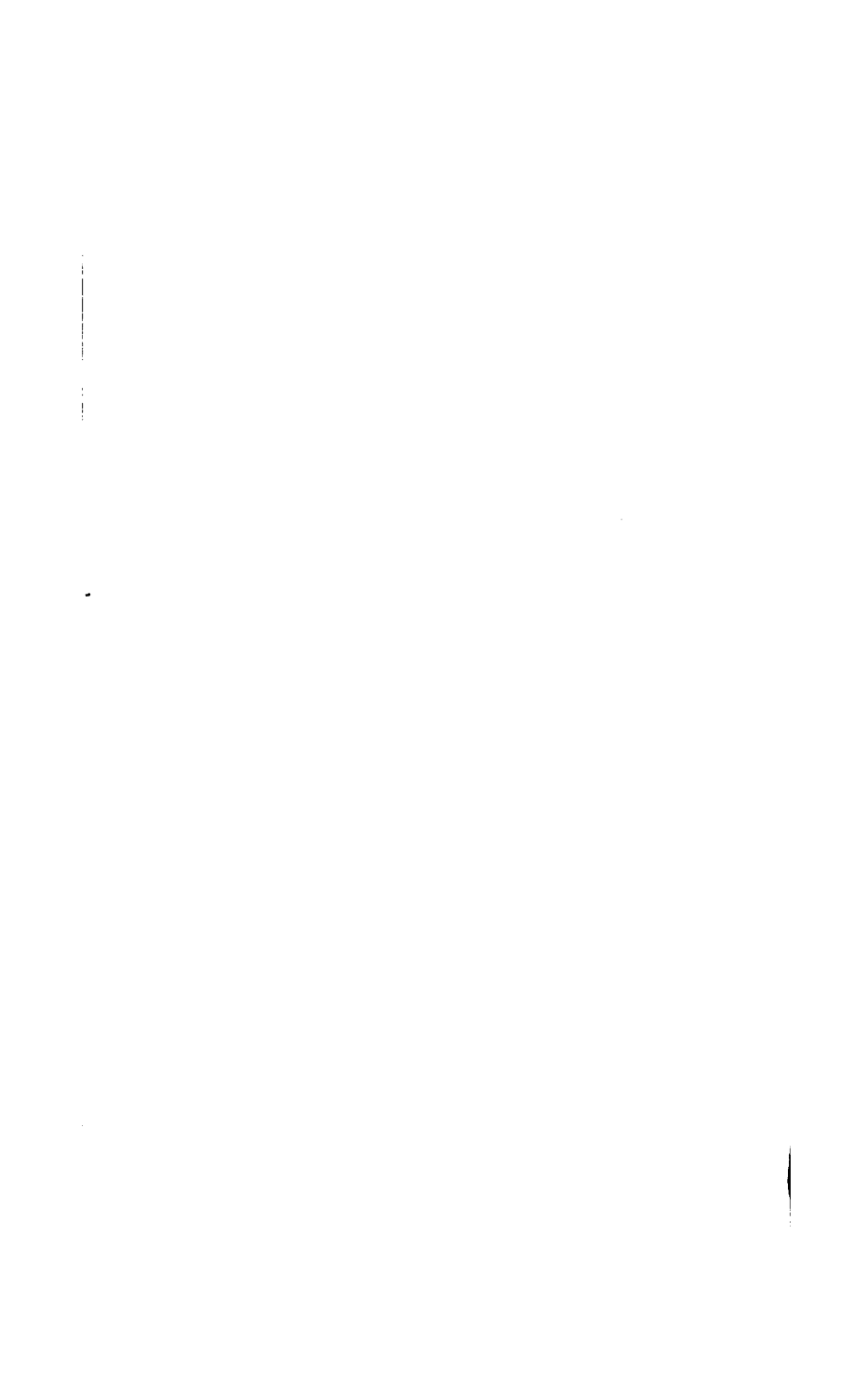


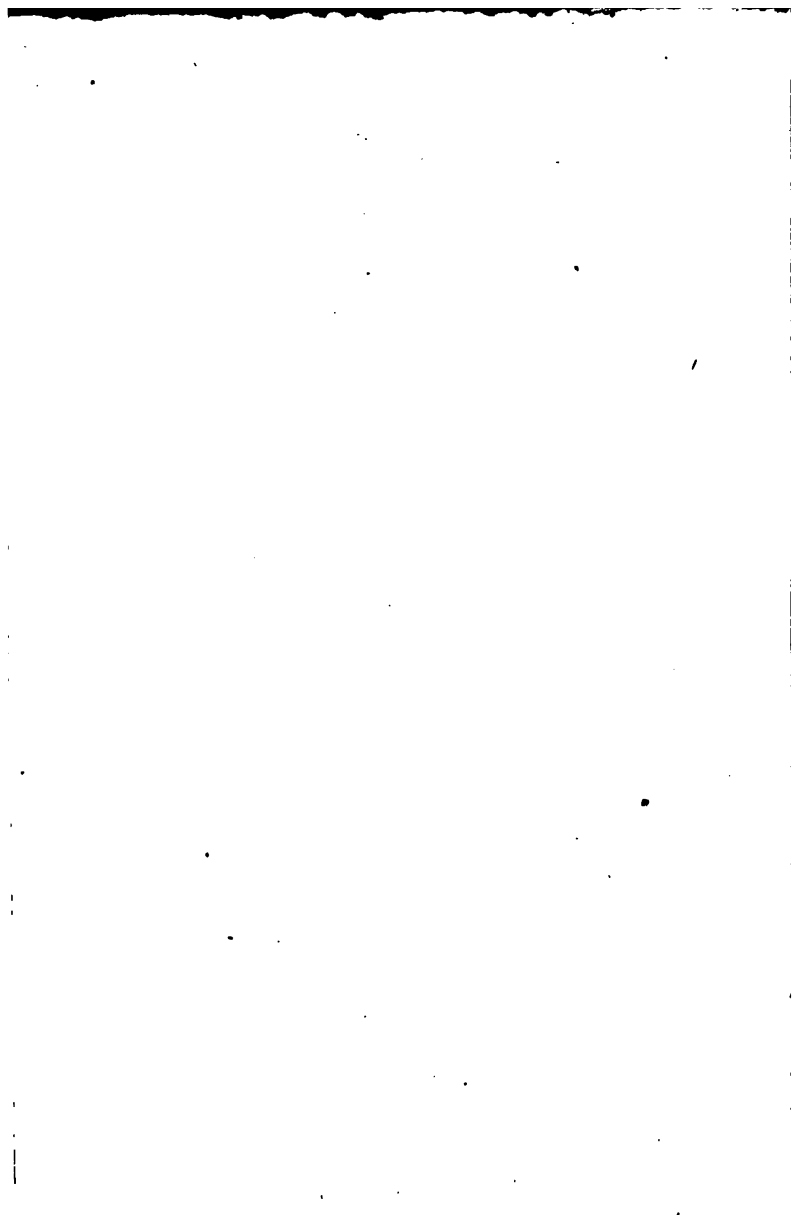
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J. H. 1826

THE
ETON LATIN GRAMMAR,

A PLAIN AND CONCISE
INTRODUCTION

TO THE
LATIN LANGUAGE;

BEING
LILY'S GRAMMAR ABRIDGED,
FOR THE USE OF
THE YOUNG GENTLEMEN
OF
ETON COLLEGE:

But with the Addition of
MANY USEFUL NOTES AND OBSERVATIONS,

And also of the
ACCENTS AND QUANTITY.

BY
T. W. C. EDWARDS, M. A.

—quæcumque mihi reddes, discantur ad unguem;
Singula et abjecto verbula redde libro. LILY.

*✚ In this Edition the Construing is given in a manner far superior to that of
any Edition ever yet published.*

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TO
THE REVEREND
JOHN KEATE, D. D.
HEAD MASTER
OF
ETON COLLEGE,
THIS ACCENTED EDITION
OF
THE ETON LATIN GRAMMAR,
WITH NOTES,

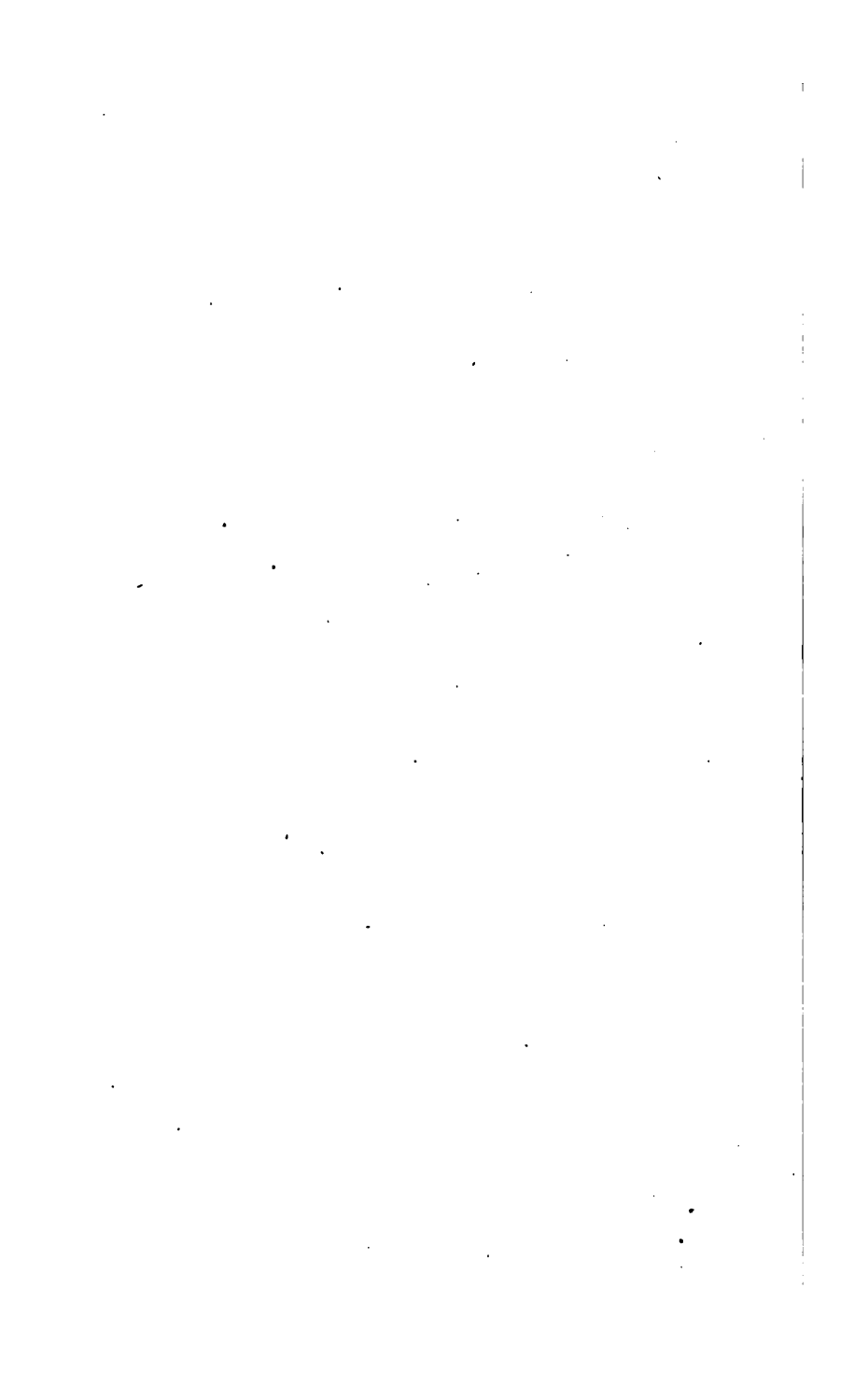
IS MOST RESPECTFULLY INSCRIBED,

BY

HIS VERY OBEDIENT SERVANT,

B. W. C. Edwards.

London, 25th August, 1825.



P R E F A C E.

HAVING found, by long experience, that a very vitiated pronunciation of the Latin tongue prevailed in many, if not most of the schools of this realm, and being in my own mind firmly persuaded that one of the principal causes of incorrectness was the want of a Latin Grammar properly accented and furnished with the length of the syllables regularly marked,—to the end that, boys learning Latin, might, from their very entrance upon that language, become familiar with Accentuation, and Quantity,—and have before their eyes the means of knowing for certain whether they were right or wrong as to the length of syllables and the accents of words, I composed, and caused to be printed, about four years ago, an edition of the Eton Latin Grammar, commonly called *Smith's Eton Grammar*; which, though bearing Smith's name in the title-page, was nevertheless wholly and solely written by me.

In that work, which I am sorry to say abounds with errors, I accented all the words, both Latin and English,—and over the Latin syllables I set the Quantity, for the guidance of learners, and as a help to them in the pronunciation.

These additions, together with a few notes on the Eton Text, constituted the book which has, ever since its first Publication, been known by the name of *Smith's Eton Grammar*; and which

has certainly been very kindly, and extensively, patronized.

Considering, however, the many typographical errors in Smith's edition, and considering also the numerous complaints, which have been made, on the one hand, of the vast multitude of asterisks or stars in it, and, on the other hand, of the scantiness of its notes, I have been at length induced to compose and to publish an improved Latin Grammar in my own name,—taking care (during its progress through the Press) to render it as correct as possible in point of typography, and at the same time taking care to obviate all just cause of complaint by enlarging the notes to at least twice the extent to which I had carried the notes in Smith's Grammar.

Another very material and I might say essential improvement in the following sheets, is the distinction which I have been enabled to make in the Rules, and Examples, by having both a Roman and an Italic fount at command; for, at the time of printing SMITH'S GRAMMAR, it was found impracticable to give the hexameter Rules in Italic; and the words, to which they referred, in Roman,—as we have done here throughout.

Again, in the present Work, the Construing is entirely new, and on a plan which must give the utmost satisfaction, as the method which I have therein pursued cannot fail to render the Latin text not only more intelligible, but more profitable to learners, than the method adopted either in Smith's Grammar, or in any other whatever, yet published, can possibly render it.

After the Construing, too, I have given a short Appendix, containing various necessary information on Punctuation and the use of Capital Letters ; and also the principal figures of Grammar, and of Rhetoric : to which succeeds the Roman Calendar, with the manner used in dating.

Some persons, I am well aware, think that the quantity of the Latin syllables is really an object of very little importance, and that accentuation is a matter of no moment at all ; the meaning of words, and the construction of sentences, being the chief thing to be learnt : and, they say, that accent is so much at variance with quantity, and quantity with accent, that the one must always be sacrificed to the other in a greater or less degree :—moreover, say these, Latin being a dead language, it may be pronounced as we like, without error and without offence. But what can be more false than doctrine like this ?

A strict observance of Quantity, I can firmly maintain, is not by any means incompatible with the strictest observance of Accent ; nor can any language be properly an oral language without a strict observance of both, according to some acknowledged system,—*true* or *false*.

If we moderns agree, among ourselves, (in respect of the Latin language,) to shorten many of the long syllables, in pronouncing them ; and to lengthen many of the short syllables ; and, also, to accentuate the words in a way in which they never were accented by the Latins, let us not say we are reading or speaking Latin !

What though we be understood by one another to a certain extent? The broadest Scotch is intelligible to a Scot,—dissonant and uncouth as it is to an English ear, and vastly different as it is in Quantity and in Accent from true English.

My main object in the present performance being to induce and (if possible) to establish a habit of correct enunciation in reading and in speaking Latin, (so far, at least, as respects Quantity and Accent,) I shall here briefly state what is meant by each of those terms.

By QUANTITY, then, we are to understand the time *actually* and *practically* devoted, in the act of speaking, to the enunciation of a syllable: thus, a syllable uttered *quickly*, as to time, is said to be *short*,—but a syllable, uttered *slowly*, is said to be *long*. Take, for example, the two English words “oval” and “oven,”—and it will be found, that by every man and woman bred in England, the former is pronounced as two long syllables, and the latter as two short ones:—the “o” in “oval” and the “o” in “oven,” it will be allowed, seem to the ear to be scarcely the same letter.

Just so in Latin; the “o” in the word “*ōvūm*, an egg,” and that in “*ōvīs*, a sheep,” are equally distinct from one another:—nor less so, the “o” in “*prōnūs*, prone,” and that in “*bōnūs*, good.”

In the Latin (and so likewise in the Greek and every other) language, the length of a long syllable is not always owing to the length of the vowel in it: for, whenever a short vowel stands before

a consonant, and the next syllable begins with a consonant, the time occupied (between the consonants) causes the first syllable to dwell on the ear longer than it otherwise would do, and hence its quantity is said to be long. Now where a long vowel or a diphthong is followed by a consonant in the same syllable, and the next syllable begins with a consonant, it follows that the first will be still longer, than one in which the vowel is short.

But, as every ear cannot discriminate, with so much nicety, the precise *time* and *parts of a time* which a correct speaker actually devotes to the enunciation of every individual syllable, Gram-marians content themselves with the division of quantity into *long*, *short*, *doubtful*, and *common*.

Every long syllable ought to occupy (at least) double or twice the time of a short syllable; but syllables, again, which are doubtful are uttered of a length betwixt long and short. Common syllables are such as are with equal propriety, indeed, either long or short, at the option of the speaker or composer.

In learning any language whatever, it is of the utmost importance to know the quantity of every syllable, as we proceed,—and to practise quantity agreeably to the Rules and the usage of the language, in every syllable we utter.

By ACCENT, we are to understand a peculiar inflexion and stress of voice laid upon some one syllable of a word.

Of accents there are three, namely, *the acute*, *the grave*, and *the circumflex*: but here we shall

speak of the *acute* only, (as being that whereunto we moderns confine ourselves mostly,) the limits of a preface not admitting of much detail.

In every word, then, of more than one syllable, some particular syllable of the word is generally, (I might say always,) distinguished from the rest by a sort of *émphasis*, or greater stress, given to it (as it were) by a stroke of the voice.

Without this, language would be monotonous, and often unintelligible to a hearer; for it would be a thing next to impossible, in many instances, to know where one word terminates—and where another begins.

In English, we have many words accented on the last syllable, as “*aslánt*, *condescénd*, *particularíze*,” but in Latin very few or (generally speaking) no words have the accent on the last syllable. In that language the accent falls either upon the penult or the antepenult of words. Hence it follows, that in all words of two syllables the stress must be on the first syllable. Again, the place of the accent in polysyllables is readily determined by the following simple Rule.

“*If the penult be short, the accent is not on it; but if the penult be long the accent is on it.*”

It would, no doubt, have been extremely amusing to the ancient Greeks and Romans, to hear a word *pronounced* with the accent on the fifth, or sixth, syllable from the end; as it sometimes is in English; when in their respective tongues the antepenult, (or third syllable from the end,) was the very farthest from the terminational syllable that the accent was ever removed.

But in Greek as in English many words were accented on the final syllable.

In speaking all this time of accent, I must be decidedly understood to mean nothing more than that weight or stress of voice which serves to distinguish some one syllable of every word containing more than one, from the other syllables of the same word; without alluding (at all,) to the species of accent, or to the tone, or musical key, in which the ancients uttered certain syllables, conformably to the genius of their native tongues.

I might, however, here notice that in English we have our *acute*,—and our *grave*,—and our *circumflex* stresses of voice.

Thus, in English words accented higher than on the penult, the accent is always *acute*: but in words accented on the penult, the accent is *acute* when the vowel is *short*; but, in general, *circumflex* when the vowel is *long*. In words accented on the final syllable we have many in which the accent is *acute*; many, in which it is *circumflex*; and many, in which it is *grave*.

Any one wishing to pursue this enquiry need only examine, with attention, the modulations of the words which he daily hears, and he will find ample scope for his pursuits; but will meet with very little new, as the field has been indefatigably traversed by several modern orthœpists, who have embodied their observations in recent Dictionaries of the English language.

A very great fault in reading Latin, to say nothing, indeed, of the unwarrantable perversion of

the vowel sounds, is the placing a wrong accent on the right letter of a word: for example, in "óvis, a sheep," the stress or accent is laid by every reader and speaker, (ancient and modern,) on the first syllable; but the accent, which ought to be *acute*, the English make *circumflex*: for they say not "óvis," but "ôvis," uttering the "o" long, and with a rise and fall too of the voice on it. In like manner a Scotsman says "bôdy" for "bódy," and "ôven" for "óven." This I mention not with disrespect; for, the Scotch are known to have many excellent national qualities.

For my own part I am and have ever been a strenuous advocate for consistency, and therefore I abominate all variance and discrepancy between theory and practice, between precept and example. If we learn and teach that certain syllables are always long, and others always short, let us endeavour in reading and in speaking to give, to those syllables, their due quantity; and let us always lay the right stress of voice upon the right syllable, —equally regardless of the scorn of pedants, and of the sneer of fools. Be truth our sole aim, and error our only fear.

London, 25th August, 1825.

☞ The asterisks which I inserted in Smith's Edition of the Eton Grammar, I have now discarded, because they were said to puzzle junior boys, without profiting them. In Scanning the Hexámeter Rules, therefore, every syllable long by position, is marked long; but in all other instances the true quantity of the syllables is given, —without reference to position.

THE
ETON LATIN GRAMMAR.¹

THE Látin Létters are thus written :

Cápitals.

ABCDEFGHIJKLMNQRSTUWXYZ.

Small, or Cómmon.

abcdefghijklmnopqrstu vxyz.²

Of these Létters, six are námed Vówels, *a, e, i, o, u, y.*
The rest (*h* alóne excépted³) are called Cónsonants.

¹ As Grámmar is génerally defined to be that branch of Science which has for its óbject correctness of lánгуage both óral and written, it véry évidently fóllows that Látin Grámmar must mean the knówledge and art of spéaking and of writing the Látin lánгуage correctlу; that is, according to the estáblished Rules of the Róman tongue, and úsage of the Róman writers. By the E'ton Látin Grámmar is implied mérely the abridged Mánual of Mr. LILY, which has for mány years been succéssfully émployed at E'ton School, to intiate boys in Látin.

In Grámmar there are four distinct départments or division of science. —

I. *Orthógraphy*, which téaches us the shape, and sound, of the létters of a lánгуage; and the right méthod of combining them in the fórmatión of syllables and of words.

II. *Etymology*, which téats of the derivátion, significátion, and afféction, of the várious parts of speech.

III. *Sýntax*, which détermines the Right Constrúctión of words in a séntence, and points out their mútual connéxion, dépendence, and relátion.

IV. *Prósody*, which is the perféctión (as it were) of the óther divisions; and which régulates the pronúciátion by fixing the time or quántity of syllables, the accents of words, and the tone and émpphasis that óught to be óbserved in the útterance of séntences. To this division of Grámmar, álso, belóns the entire art of *Versificátion*.

² These, both large and small, are the old Róman létters, and have of late years been adópted by the En'lish, Dutch, Ger'mans, and óthers, in most of their printed books. This álphabet has not, since the time of the Rómans, been disused éither in Italy or in Spain. The ónly difference between the Látin and En'lish álphabets is, that in the Látin there is no *w*.

³ The létter *h* is néither a vówel nor a cónsonant, but a sort of breathing or aspirátion. It is found both at the begínning and in the middle of words, and likewise at the end: but in Látin, few words términate in this létter. In the Spánish lánгуage, initial *h* is néver sóunded: in mány French words it is sóunded, and in mány it is silent: in Látin, again, it is néver silent; and in En'lish, there are comparátively few words in which it is not sóunded. For these see the Préface to my Tráslátion of Párron's *Oréstés*, *Hécuba*, *Phénissée*, and *Medéa* of Eurípídes.

A vowel makes a full and perfect sound of itself, as *e*.

A consonant can not be sounded without a vowel, as *b*, pronounced *be*.

Consonants are divided into mutes,—liquids,—and double letters.

The liquids are *l, m, n, r*; the double letters are *j, x, z*:⁵ the remaining letters are called mutes.⁶

K, Y, Z are found only in words originally Greek.

A syllable⁷ is a distinct sound of one or more letters pronounced in a breath.

⁴ Grammarians have given the name of liquids or semivowels to these four letters, because, though they cannot be sounded without a vowel, yet, like the imperfect mutes (see note 6,) no one of the four impedes the voice entirely, as any of the perfect mutes impedes it; and moreover because any one of the four can follow a mute in the same syllable, and liquidly coalesce with it. Thus, in *glis*, a dormouse, the liquid *l* follows the mute *g*, and coalesces with it: so, in *crux*, a cross, the liquid *r* follows the mute *c*. Of these four letters *l* and *r* occur more frequently after a mute in Latin words than either *m* or *n*: and of the four, perhaps *m* is the least liquid, except at the end of a word followed by a vowel or a diphthong, when the vowel before the *m* is in most instances elided by the figure *Ecthlipsis*.

⁵ The letters *j, x, and z*, are termed double, because the sound of *j* is equivalent to that of *dg*; and the sound of *x*, to that of *cs*, or *gs*, or *ks*; and the sound of *z*, to that of *ds*, or of *ts*. But here it may be observed that *j* is not a double letter after the vowel *i*, as in *brjūgts*, two-yoked, nor when it begins the latter part of a compound word, the former part being in itself a perfect word, as *jūrējūrāndō*, by swearing an oath.

⁶ The mutes, then, are *b, c, d, f, g, k, p, q, s, t, and v*; whereof *b, c, d, g, k, p, q,* and *t* are perfect, that is, totally dumb in themselves, and occasioning, whenever they end a syllable, an instant stop to the passage of the voice:—but *f, s,* and *v*, are imperfect; because, although they are dumb in themselves, yet after a vowel, they effect not a complete stoppage of the voice like the perfect mutes. Of these three the letter *s* approaches by far the nearest to the character of a liquid, for it can not only stand before a mute and liquid, as in *strix*, a grove or channel, *alvo*, a screech-owl; but it can follow a liquid and mute in the same syllable, as in *stirps*, a stem.

⁷ In every syllable there must (of necessity) be at least one vowel; but the presence of a consonant is not necessary: for sometimes we meet with a word of several syllables in which there is not a consonant at all; as *Æt'ia*, an island on the coast of Italy. But although the presence of a consonant be not absolutely necessary in a syllable, yet there are many syllables that both begin and end with a consonant. Some syllables, indeed, begin with two, or even three consonants, and some final syllables terminate with the like number. Thus, in the monosyllabic word "*scōbe*," *flings or saw dust*, a syllable both begins and ends with two consonants; and in "*scrōbe*," a ditch, a syllable begins with three consonants, and ends with two; so, in "*stirps*," a stem, a syllable begins with two consonants, and ends with three. — Contingency and use will have some syllables to be long in the pronunciation; but others to be short; and 6-

A diphthong is the sound of two vowels in one syllable. Of proper diphthongs there are five, *au, eu, ei, ae, oe*.² The two last of these diphthongs, namely, *ae* and *oe*, are commonly pronounced as the vowel *e*, and are very often joined and written thus: *Æ æ, Œ œ*.

there, either doubtful or common. A syllable long by authority or use is distinguished by a straight line over the vowel, as in *flōs*, a *flower*, or in *urbs*, a *city*: a short syllable is, in like manner, distinguished by a curve line on the vowel, as in *ōs*, a *bone*: and a common or doubtful syllable is distinguished by both of these marks, as *ŕĭc*, *dō*. And here it may be observed that the length of a long syllable depends either upon the established length of the vowel in it, else upon the check given to the voice by the concurrence of consonants: and sometimes the length is owing to both those causes.

It is indispensably requisite in Grammar to know the true and systematic combination of the letters of which every syllable of every word consists; and moreover, to know the quantity or time of the vowel or diphthong in each syllable: because without this knowledge the analysis of words could not be certain, nor could the pronunciation be correct.

In the division of syllables the following directions are to be observed:—

I. A consonant between two vowels in the same word is always to be joined to the latter vowel; as in *tū-nl-cā*, a *tunic*; *ō-pl-fēx*, a *workman*: except the double letter *x*, which may more properly be considered to belong to the vowel before it; as in *flēx-ī-lis*, *flexile*: except, likewise, any particular consonant terminating the first part of a compound word; as *b* in *āb-ēst*, *it is distant*, or *a* in *īn-ō-dō-rūs*, *insidious*.

II. Two consonants between two vowels, in the same word, are to be separated, as in *pēc-tēn*, a *comb*, *diph-thōn-gūs*, a *diphthong*, *īn-tēr-prēs*, an *interpreter*; unless the consonants can begin a syllable: in which event they are to be joined to the vowel which follows them, provided only that the quantity of the vowel before the two consonants be not lengthened by position, that is, be not made long owing to the sequence of those consonants. Thus in such words as *cŕmūs*, a *noon*, the proper division is *cŕmūs*; but if the first vowel be lengthened by position, then the right division becomes *cŕmūs*. This exception, however, applies not to compound words, even where a short vowel is lengthened by position; as in *rē-spū-ō*, *I spit out again*.

² The improper diphthongs are *ai, oi, ui*, and *yi*, whereof the first two seldom occur in words purely Latin; and *ui* is chiefly confined to the two datives *huic* and *cui*: lastly, *yi* is no where to be met with except in Greek words, as *hārpŕā*, a *hárpy*, (a filthy ravenous bird described by Virgil, but which in reality never existed,) *ōrithŕā*, a *lady* so called, *daughter of Erēthēus king of Athens*. It may here be right to remark that the letters which constitute the proper diphthongs, are often found in words without being diphthongs, and yet carrying no mark of dialysis on them: thus in *Dēūs*, *God*, *spēs*, *of hope*, *pōētā*, a *poet*, the letters *eu, ei, and oe* respectively meet without coalescing, and yet are not written *Dēus, spēs, pōēta*. It may also be noticed that *ui* immediately preceded by *g* or *q* is never a diphthong, as in *āngŕis*, a *make*, *quis, who or what?* In words of this description the presence of the *u* seems necessary to aid and to qualify the sound of the mutes: for, without this vowel, *q* would have simply the power of *k*; and *g* that of *j*, soft.

THE PARTS OF SPEECH are Eight:

1. Noun, Prónoun, Verb, Párticiple; declined.
2. Ad^{verb}, Conjúnction, Preposition, Interjúctiún; ún-declined.⁹

Nouns are of two kinds,—súbstantives and ádjéctives.

A noun súbstantive decláres its own meáning, and réquies not ány óther word to be jóined with it to show its signification; as hómō, *a man*; ángélūs, *an ángel*; líbēr, *the book*; cōstán'tiā, *cōnstancy*.¹⁰

A noun ádjéctive¹¹ réquies to be jóined with a súbstantive, éither exprésed or understóod; of which it shows the náture or quálity: as, bō'nūs pŭ'ēr, *a good boy*; má'lūs pŭ'ēr, *a bad or ó naughty boy*; mŭl'ti (*understánd hō'mínēs*) *mány men*; mŭl'tā (*understánd nēgō'tiā*) *mány things*.

OF A NOUN.

A NOUN is the name of whatsoéver Thing, or Béing, we see, or discoúrse of.

OF THE NUMBERS OF NOUNS.

NOUNS have two nŭmbers; námelý, the singular and the plŭral.

The singular speaks ónly of one; as pŭ'tēr, *a fáther*.

The plŭral speaks of more than one; as pŭ'trēs, *fáthers*.

⁹ To these parts of speech may be ádded Inséparable Párticles, as the prépositives *ám-, dí-, dí-, rē-, sē, vē-*, and the adjúnctives *-mēt-, -lē-, -cē-, -piē-, -cū-, -nē-*, with some óthers of the same sort: álso, the enclitics *-nē-, -quē-, -vē-*, which howéver are clássed with conjúnctions:—likewise pronóminál terminátións, áltógether different from adjúnctive párticles; such as, *-dēm-, -dām-, -quām-, -quē-, -nām-, -piām-, -cūn quē-*, and mány more.

¹⁰ A noun súbstantive is éither *cómmón* or *próper*: *cómmón*, when the name or appellátiún belóngs équally to áll things of the same idéntical similitude or sort, as, *áquā, wáter, dō'mūs, a house, ápis, a bee, paupér'tās, póverty*; *próper*, when the appellátiún is confíned to one individual, notwithstanding there may among mány be séveral individuals of the same appellátiún, as *Pē'trūs, Péter, Britān'niā, Britáin, Tĕ'mēsís, the Thames, Lōndī'nŭm, Lōndón*.

¹¹ Adjéctives, likewise, are éither *cómmón* or *próper*:—*cómmón*, when they rélate to things in génerál; as, *ál'bŭs, wíte, trís'tis, sad, fé'līx, háppy*:—*próper*, when they owe their derivátiún to some próper name, as, *Plŭtō'nŭs, Plŭtónian, thát is; of or belónging to Plŭtō*; *Sicŭlŭs, Sicilian, or belónging to Sicily*; *Trójanŭs, Trójan*; *Áthēnē'n'sis, Athénian*.

OF THE CASES OF NOUNS.

NOUNS have six *cáses*¹² in each *númer* :

The *nóminative*, the *génitive*, the *dátive*, the *accúsative*, the *vócative*, and the *áblative*.

The *nóminative* case comes before the verb, and may be known by its answering to the question *who?* or *what?* as, *who teaches?* *mägis'tër dö'cèt, the máster teaches.*

The *génitive* case¹³ is known by the sign *of*, in En'glish, and answers to the question *whose?* or *whereóf?* as, *whose léarning?* *döctrí'nä mägis'trī, the léarning of the máster, or the máster's léarning.*

The *dátive* case is known, in En'glish, by the signs *to* or *for*, and answers to the question *únto whom?* or *to* or *for*. *what?* as, *únto whom do I give the book?* *dō lí'brūm mägis'trō, I give the book to the máster.*

The *accúsative* (or, as it is more *cómmonly* denóminat-
ed in En'glish, the *objéctive*) case follows the verb, and answers to the question *whom?* or *what?* as, *whom do you love?* *ä'mō mägis'trūm, I love the máster.*

The *vócative* case is known by calling, or speaking to; as, *ō mägis'tër, O máster.*

The *áblative* case is known in En'glish by prepositions expressed or understood, serving to the *áblative* case; as,

¹² The *Stóics* considered the relation which, in discourse, a noun hath to a verb, in the same member of a sentence with it, under the figure of a right line falling upon a plane. If the line (as they thought) fell perpendicularly, the noun was said to be "*in récto cásu*," that is, in its *right* or *straight* case; by which they meant the *nóminative*:—but if the line swerved or declined from the perpendicular, then the noun was said to be "*in obliquo cásu*," that is, in a *crooked* or an *oblique* case; and its deviation from the perpendicular, or, *right* fall, was termed "*declinatio*," that is, *declension*. Now it is evident, that the *right* case could be only one, while the *oblique* cases might be few or many according to the degree of declination, or declension. However inappropriate these terms may appear, grammarians have, very good-naturedly, contented themselves to retain them.

¹³ The *génitive*, as its name indeed implies, is the case from which all the other oblique cases (with the exception of the *vócative* singular, which seems to be merely a sort of echo of the *nóminative*, differing from it in nothing for the most part, and seldom differing from it much; and with the exception also of the *accúsative* of neuter nouns, and some few anomalous instances not worth mentioning at present,) are generated or formed by simply varying the termination. And here it may be right to notice that the *nóminative* case plural of nouns is in this sense to be considered as an oblique case, inasmuch as it owes its formation (a few anomalies excepted,) to the *génitive* case singular.

dē māgīstrō, of or concerning the máster ; cōrām māgīstrō, before or in the présence of the máster.

Al'so, the prepositions *in, with, from, by* ; and the word *than*, áfter the comparátiue degreé, are signs of the áblatiue case.

GENDERS AND ARTICLES.

GEN'DERS of nouns are three ; ná mely, the másculine, the féminine, and the neúter.

ARTICLES¹⁴ are úsed in Grámmar, to denóte the génders of nouns ; and are thus declíned:—

SINGULAR			
	Másculine	Féminine	Neúter
Nóminatiue	Hic	hæc	hœc
Génitiue	Hūjūs, of all génders		
Dátiue	Huic, of all génders		
Accúsatiue	Hūnc	hānc	hœc
Vócatiue ¹⁵	—	—	—
Áblatiue	Hœc	hæc	hœc
PLURAL			
	Másculine	Féminine	Neúter
Nóminatiue	Hī	hæe	hœc
Génitiue	Hō'rūm	hā'rūm	hō'rūm
Dátiue	Hīs, of all génders		
Accúsatiue	Hōs	hās	hœc
Vócatiue	—	—	—
Áblatiue	Hīs, of all génders.		

¹⁴ Though the Greeks employed árticles in their lánguage, yet in the Látin tongue (strictly speaking,) árticles were néver úsed. The démonstratiue prónoun *hic, hæc, hœc*, by mány impróperly called an árticle, was sómetimes employed, as it still is, to distinguish the génders of nouns. *Hic*, then, is the sign of the másculine génders ; *hæc*, of the féminine ; and *hœc*, of the neúter : so, *hic* & *hæc* will signify the cómmon of two génders, that is, both the másculine and féminine génders únder one termination ; *hic, hæc, hœc*, the cómmon of three génders, as *fēlix, háppy* ; so likewise, *hic aut hæc*, the dóubtful génders, that is, a génders várying betwixt másculine and féminine, as *pām'pīnīte, a víne-leaf*, indifferently féminine or másculine ; again, *hic aut hœc* will signify the dóubtfully másculine or neúter génders, as *vūlgūs, the rábbie* ; and lastly, *hæc aut hœc*, the dóubtfully féminine and neúter.

¹⁵ Séveral grámmaryans, as Vóssius and Messieurs de Port Róyal, quote the following líne from the twelfth book of the *Æneid*, to prove that the démon-

Nouns declined with the two articles *hic* and *hæc* are called common, that is, are of the masculine and feminine gender: as, *hic et hæc, pãrrens, a parent, father or mother.*

Nouns are called doubtful, when declined with the article *hic* or *hæc*: as, *hic aut hæc an'guis, a snake.*

Some nouns are also called epicene; that is, when under one article both sexes are signified; as, *hic pãsser, a sparrow; hæc æ'quilã, an eagle*: both male and female.

DECLENSION OF NOUNS SUBSTANTIVE.

There are five declensions of substantives, distinguished by the ending of the genitive case.

The first declension¹⁶ makes the genitive and dative cases singular to end in *ae* diphthong, (-æ); as,

SINGULAR.

N.	<i>hæc</i>	Mũ'-sã,	<i>a song,</i>
G.	<i>hæjus</i>	Mũ'-sæ, ¹⁷	<i>of a song,</i>
D.	<i>huic</i>	Mũ'-sæ,	<i>to a song,</i>
A.	<i>hanc</i>	Mũ'-sãm,	<i>a song,</i>
V.	<i>O</i>	Mũ'-sã,	<i>O song,</i>
A.	<i>ab hæc</i>	Mũ'-sã,	<i>from a song.</i>

strative pronoun *hic* has a vocative case: "*æ'tis nunc, Sol, tæ'tis, et hæc-mi'hæ æ'r'ã præcun'ti*:" but other grammarians take *tër'ã* (and consequently *hæc*) in this line, to be the nominative case, by a Greek idiom; like "*quã vi'ctis ær'bütis*" of Eclogue vii, verse 46. See my Translation of the Bucolics of Virgil, with notes, page 94.

¹⁶ This declension has four terminations, -ã, -æ, -ãs, and -æs, whereof the first only is purely Latin; the remaining three, Greek. Of nouns ending in -ã, likewise, many are of Greek origin. Latin nouns in -ã of the first declension are for the most part feminine: but some are masculine; others are common; and others, doubtful: one, *pã'ssẽh, the feast of the passover*, is said to be neuter. Nouns in -æ of this declension are without exception feminine; and nouns in -ãs, and in -æs, masculine.

¹⁷ The genitive case of the first declension in Latin anciently ended in -ã'i, and sometimes in -æs; thus of the nominative *vitã, life*, was formed the genitive *vitã'i, of life*: and in like manner the genitive of *aurã, a breeze or gale*, was either *aurã'i* or *auræs, of a breeze or gale*. Whenever the vowel *i*, or the liquid *r*, preceded the terminational -ã, of the nominative, then the genitive ended in -ãs preferably to -ã'i; as, nominative *fi'liã, a daughter*, genitive *fi'liãs, rather than fi'liã'i, of a daughter*; but afterwards, *fi'liæ*, preferably to the other two. The noun *fãm'liã*, however, generally retains -ãs in the genitive case, when joined to *pã'tër, a father*, or to *mã'tër, a mother*; as *pã'tër fãm'li-*

PLURAL.

N.	<i>his</i>	Mū'-sā,	<i>songs</i>
G.	<i>hárum</i>	Mū'-sā'rūm, ¹⁸	<i>of songs,</i>
D.	<i>his</i>	Mū'-sīs, ¹⁹	<i>to songs,</i>
A.	<i>has</i>	Mū'-sās,	<i>songs,</i>
V.	<i>O</i>	Mū'-sā,	<i>O songs,</i>
A.	<i>ab his</i>	Mū'-sīs,	<i>from songs.</i>

is, the father of the family or master of the house, pā'tris fāmīlās, of the father of the family or master of the house.

Most nouns in -*ā*, -*ās*, and -*ēs* of the first declension are proper names, and consequently seldom, or never, admit of the plural number; but some few are common nouns:—*as*, for example, *ō'dē*, an ode, or a lyric song, *ēp'īōmē*, an abridgement, *tūrās*, a turban, or sash for the head, *zī'phās*, a sword-fish, *p'ī-zī'tēs*, a fire-stone, *āgātēs*, an agate: these, however, when plural, differ in no respect, as to their terminations, from the formula of nouns purely Latin.

In the singular number, nouns in -*ā*, -*ās*, and -*ēs* are declined in the manner following:—

Mū'sicē, <i>music</i> , Bō'rēās, <i>the north-wind</i> , Trīōr'chēs, <i>a buzzard</i> .					
N.	mū'sī-cē	N.	bō'rē-ās	N.	trīōr'-chēs
G.	mū'sī-cēs	G.	bō'rē-ā	G.	trīōr'-chā
D.	mū'sī-cē	D.	bō'rē-ā	D.	trīōr'-chā
A.	mū'sī-cēm	A.	bō'rē-ān vėl ām	A.	trīōr'-chēm
V.	mū'sī-cē	V.	bō'rē-ā	V.	trīōr'-chē vėl -chā
A.	mū'sī-cē	A.	bō'rē-ā	A.	trīōr'-chē vėl -chā

Many Greek names in -*ā* of the first declension, have also the Latin termination -*ā*, and are inflected accordingly both ways: as *Hē'lēnā* vėl *Hē'lēnā*, *Hēlen*; *Pēnē'lōpē* vėl *Pēnē'lōpā*, *Penelope*: these make -*ās* or -*ās* in the genitive, -*ē* or -*ās* in the dative, -*ān* vėl -*ām* in the accusative, and so forth.

All proper names in -*ās* of this declension, as *Ānō'sās*, *L'ycō'sās*, *Ām'p'ātās*, are declined like *bō'rēās*: but some common nouns in -*ās* and in -*ēs* have also the termination -*ā*, and are declined like *mū'sīcē*. To the termination -*ēs* belong all patronymic nouns in -*dēs*, as *Pēlī'dēs*, son of *Pēleus*, *Āk'ē'idēs*, descendant of *Āacus*; but these are sometimes found, likewise, of the third declension: also to the first declension belong several nouns, proper as well as common, in -*ētēs* and in -*ētēs*: these have generally -*ā* in the vocative, as *Thyēs'tēs*, vocative ὦ Thyēs'tā; *Thērās'tēs*, vocative ὦ Thērās'tā. Greek names in -*ā*, except such as have -*ē* also, often form the accusative in -*ām* rather than in -*ām*: as *īphigēn'ā*, accusative *īphigēn'ān*, rather than *īphigēn'ām*: *Āg'nā*, accusative *Āg'nān*, rather than *Āg'nām*.

¹⁸ The termination -*ārūm* of the genitive case plural of the first declension, as well as that of -*ārūm* of the second, is not unfrequently contracted into -*ām*, by syncope and crasis; thus we read *tērrīgēnūm*, for *tērrīgēnārūm*.

¹⁹ The nouns following, have -*ās* rather than -*ās*, in the dative and ablative plural, to distinguish them, in those cases, from their masculines of the second declension:—

Ānīmā, <i>the soul</i>	Āquā, <i>a mare</i>	mū'lā, <i>a she-mule</i>
Āsīmā, <i>a she-ass</i>	fā'mūlā, <i>a maid-servant</i>	nā'tā, <i>a daughter</i>
dā'sā, <i>a goddess</i>	fī'lā, <i>a daughter</i>	sē'vā, <i>a female slave</i>
dō'm'icā, <i>a lady</i>	libēr'tā, <i>a freed woman</i>	sō'cīā, <i>a she-companion</i>

The second declension²⁰ makes the génitive case singular to end in -ī; as,

SINGULAR.

N.	<i>hic</i>	Māgīs'-tēr,	<i>a máster,</i>
G.	<i>hujus</i>	Māgīs'-trī,	<i>of a máster,</i>
D.	<i>huic</i>	Māgīs'-trō,	<i>to a máster,</i>
A.	<i>hunc</i>	Māgīs'-trūm,	<i>a máster,</i>
V.	<i>O</i>	Māgīs'-tēr,	<i>O máster,</i>
A.	<i>ab hōc</i>	Māgīs'-trō,	<i>by a máster.</i>

PLURAL.

N.	<i>hi</i>	Māgīs'-trī,	<i>másters,</i>
G.	<i>hōrum</i>	Māgīs'-trō'rūm, ²¹	<i>of másters,</i>
D.	<i>his</i>	Māgīs'-trīs,	<i>to másters,</i>
A.	<i>hos</i>	Māgīs'-trōs,	<i>másters,</i>
V.	<i>O</i>	Māgīs'-trī,	<i>O másters,</i>
A.	<i>ab his</i>	Māgīs'-trīs,	<i>by másters.</i>

²⁰ The second declension has seven (or more properly speaking, ten) terminations: viz. -r, -er, -ir, -ur, -is, -us, -im, -em, -es, -on. Of these the last three, namely, -es, -em, -on, are Greek; as is likewise -us: and of the second (-er) and third (-ir) few examples occur beyond Ybēr, a *Spaniard*, or *native of Iberia*; viz, a *man or husband*; with their compounds Cel'tibēr, a *Celtiberian*, dūm'vir, *one of the duumvirate*, trīum'vir, *one of the triumvirate*, and the plural noun dēcēm'virī, *the ten*, that is, *the ten men in authority*, or *consular magistrates*: in -ur there is only the masculine gender of the adjective sāt'tūr, sāt'tūrī, sāt'tūrūm, *full*, formed by apocope from sāt'tūrūs. The Latin terminations, therefore, more frequently met with, are these three, -r, -is, and -im. The nouns ending in -er drop, with very few exceptions, the ē in the génitive case singular, and in all cases derived from it: the exceptions to this, are gē'nēr, a *son-in-law*, sō'cēr, a *father-in-law*, pū'ēr, a *boy*, prēs'býtēr, an *elder*, ir'migēr, an *amour-bedder*, ādūl'tēr, an *adulterer*, fur'cifer, a *knave*, and the plural noun l'ibērī, *children*: with the three proper names, Lī'bēr, *Bacchus*, Mūl'cibēr, *Vulcan*; and Lū'cifer, *the morning-star*. Several adjectives in -r, however, retain the ē, as tē'nēr, *tender*, l'ibēr, *free*: but others reject it, as nī'gēr, *black*, pūl'chēr, *fair*. The gentle noun Ybēr, and its compound Cel'tibēr, retain the long ē and make Ybē'ri and Cel'tibē'ri, in the génitive case. And here it may be remarked, that many Greek names ending in -eus, and which rightly belong to the third declension, are sometimes transferred to the second with a resolution of the terminational diphthong into -eus: for example, Mōr'pheūs (génitive, Mōr'phēūs), of the third declension, often becomes Mōr'phēūs (génitive, Mōr'phēi, and by contraction, Mōr'phēi vėl Mōr'phi,) making in the accusative, Mōr'phēūm or Mōr'phēōn.

²¹ The termination -ō'rūm of the génitive case plural of this declension is often contracted into -ūm by syncopé and crasis:—thus, for vīrō'rūm we frequently find vī'rūm; and for dīvō'rūm, dī'rūm.

Observation 1st. The nominative and vocative cases of nouns are for the most part alike in both numbers. But, when the nominative case singular of the second declension ends in *-ūs*, the vocative ends in *-ě*: as,

SINGULAR.		
N.	<i>hic</i>	Dŏ'mĭ-nŭs, <i>a lord,</i>
G.	<i>hujus</i>	Dŏ'mĭ-nĭ, <i>of a lord,</i>
D.	<i>huic</i>	Dŏ'mĭ-nŏ, <i>to a lord,</i>
A.	<i>hunc</i>	Dŏ'mĭ-nŭm, <i>a lord,</i>
V.	<i>O</i>	Dŏ'mĭ-ně, ²² <i>O lord,</i>
A.	<i>ab hŏc</i>	Dŏ'mĭ-nŏ, <i>by a lord.</i>

PLURAL.		
N.	<i>hi</i>	Dŏ'mĭ-nĭ, <i>lords,</i>
G.	<i>horum</i>	Dŏ'mĭ-nŏ'rŭm, <i>of lords,</i>
D.	<i>his</i>	Dŏ'mĭ-nis, <i>to lords,</i>
A.	<i>hos</i>	Dŏ'mĭ-nŏs, <i>lords,</i>
V.	<i>O</i>	Dŏ'mĭ-nĭ, <i>O lords,</i>
A.	<i>ab his</i>	Dŏ'mĭ-nis, <i>by lords.</i>

Observation 2nd. Dĕŭs, *God*, makes "O Dĕŭs" in the vocative case singular:²³ also, the proper name of a man ending in *-iŭs* makes *-ĭ*; as, Gĕŏr'gĭŭs, *George*; vocative, Gĕŏr'gĭ. In like manner fĭlĭŭs, *a son*, makes fĭlĭ; and gĕ'nĭŭs, *a genius*, gĕ'nĭ.²⁴

²² The poets occasionally, and the prose writers more rarely, retain *-s* in the vocative case, after the Aŭtic manner: as flŭ'vĭŭs, *O stream*, pŏ'pŭlŭs, *O people*, ag'nŭs, *O lamb*.

²³ In the plural number, dĕŭs is thus declined:—

N.	dĕ'i,	but, more commonly, dĕ'i,	and by crasis,	dĭ	<i>gods,</i>
G.	dĕŏ'rŭm,	or by syncope and crasis,		dĕ'tm	<i>of gods,</i>
D.	dĕ'is,	but, more commonly, dĕ'is,	and by crasis,	dĭs	<i>to gods,</i>
A.	dĕ'ŏs,				<i>gods,</i>
V.	dĕ'i,	but, more commonly, dĕ'i,	and by crasis,	dĭ	<i>O gods,</i>
A.	dĕ'is,	but, more commonly, dĕ'is,	and by crasis,	dĭs,	<i>from gods.</i>

²⁴ Although fĭlĭŭs, *a son*, has rightly fĭlĭ in the vocative case, and gĕ'nĭŭs has rightly gĕ'nĭ, yet the vocative of both the one, and the other, is sometimes like the nominative. Other nouns in *-iŭs*, whether they be substantives or adjectives, not even excepting the adjectives derived from proper names, change *-iŭs* into *-ĭ* in the vocative: as, cŭbicŭlĕ'rĭŭs, *a chamberlain*, vocative cŭbicŭlĕ'rĭĕ; pĕ'tŭs, *godly*, vocative pĕ'tĕ; Jŭnŏ'nĭŭs, *pertaining unto Juno*, vocative Jŭnŏ'nĭĕ; Dĕ'lĭŭs, *Deltan*, vocative Dĕ'lĕ.

Observation 3rd. Nouns of the neuter gender are generally of the second or third declension; and make the nominative, the accusative, and the vocative cases alike, in both numbers:—and in the plural number these cases end all in *-s*: as,

SINGULAR.		
N.	<i>hoc</i>	Rēg'-nŭm, a kingdom,
G.	<i>hujus</i>	Rēg'-nī, of a kingdom,
D.	<i>huic</i>	Rēg'-nō, to a kingdom,
A.	<i>hoc</i>	Rēg'-nŭm, a kingdom,
V.	<i>O</i>	Rēg'-nŭm, O kingdom,
A.	<i>ab hoc</i>	Rēg'-nō, by a kingdom
PLURAL.		
N.	<i>hæc</i>	Rēg'-nă, kingdoms,
G.	<i>horum</i>	Rēg'-nō'rŭm, of kingdoms,
D.	<i>his</i>	Rēg'-nīs, to kingdoms,
A.	<i>hæc</i>	Rēg'-nă, kingdoms,
V.	<i>O</i>	Rēg'-nă, O kingdoms,
A.	<i>ab his</i>	Rēg'-nīs, by kingdoms.

Nouns in *-s*, *-s*, *us*, and *-on*, of the second declension, are inflected, in the singular number, as follows:—

Andrōgēōs, *Androgeus*, Pē'phōs, a city of Cyprus, Pān'thūs, *Pantheus*, ī'lōn, *Troy*.

N.	Andrōgēōs	Pē'phōs	Pān'thūs	ī'lōn
G.	Andrōgēō vel -gēi	Pē'phī	Pān'thī vel thū	ī'lī
D.	Andrōgēō	Pē'phō	Pān'thō	ī'lō
A.	Andrōgēōn vel -gēō	Pē'phōn	Pān'thūm vel -thūn	ī'lōn
V.	Andrōgēōs vel -gēō	Pē'phōs vel -phē	Pān'thū	ī'lōn
A.	Andrōgēō	Pē'phō	Pān'thō	ī'lō

Here it should be noticed that several names in *-s* have likewise the termination *-is*; and consequently make the accusative in *-im*, as well as *is*. Many names, too, in *-on*, have the termination *-im*; and thus they of course retain in the accusative and vocative singular. The noun *ī'lōn* has, besides the termination *-im*, that of *-is*, and is then feminine. Some few nouns, as, *hār'blōn*, a *harp*, neuter, has also the termination *-is*, masculine or feminine; and *-is*, masculine.

In the plural number, Greek nouns of the second declension are declined after the manner of Latin nouns; those in *-ōs* and *-is*, like nouns in *-is*; and those in *-on*, like nouns in *-im*: except that they have *-ōn*, rather than *-ō'rŭm*, in the genitive plural: thus, *bucō'lōn*, a *pastoral song*, has (genitive plural) *bucō'lōn*, rather than *bucō'lō'rŭm*, of *pastoral songs*. A few Greek names of men in *-is* of the third declension, which have likewise *-ōs* in the nomi-

The third declension²⁵ makes the génitive case singular to end in *-is*: as,

SINGULAR.

N.	<i>hæc</i>	Nū'-bēs,	<i>a cloud,</i>
G.	<i>hujus</i>	Nū'-bīs,	<i>of a cloud,</i>
D.	<i>huic</i>	Nū'-bī,	<i>to a cloud,</i>
A.	<i>hanc</i>	Nū'-bēm, ²⁶	<i>a cloud,</i>

native, take sometimes the form of the Second Declension, like nouns of the third which have *-ūs* only: thus, *χχιλλῆς* *vel* *χχιλλῆυς*, *Achillēs*, becomes *χχιλλῆυς*, génitive *χχιλλῆϊ* *vel* *χχιλλῆϊ*, and, by crasis, *χχιλλῆϊ*: the adjective is *χχιλλῆῦς*, *χχιλλῆῖς*, *χχιλλῆῖν*. In like manner *Ὀδυσσεύς* *vel* *Ὀδυσσεύς*, or (as it is sometimes written,) *Ὀδυσσεύς* *vel* *Ὀδυσσεύς*, *Ulyssēs*, becomes *Ὀδυσσεύς* *vel* *Ὀδυσσεύς*, génitive *Ὀδυσσεῖ* *vel* *Ὀδυσσεῖ* *vel* *Ὀδυσσεῖ*.

Greek names of this declension in *-ūs* and *-ūs* have *-i* in the génitive, and (more rarely) *ū*; but they are for the most part also of the third declension, the former termination becoming *-ūs*, with *-ūs* in the génitive; thus *Πάνθης* becomes *Πάνθηυς*, *Πάνθηος*: and the latter, making the génitive in *-pōdis*, as *Πύλλπος*, *Ὀδύππος*, *Μέλαμπος*, génitive *Πύλλποδῖς*, *Ὀδύπποδῖς*, *Μέλαμποδῖς*. These, when of the second declension, have sometimes *-ūs* in the nominative, as though coming from the Dóric dialect.

²⁵ Of nouns substantive, considerably more than one half will be found to be of the third declension: for its final syllables amount to upwards of ninety; and its final letters, to thirteen: namely, *a, e, i, o, y, c, d, l, n, r, s, t, x*. Of these, *a, e, n, r, o*, and *s*, are common to the third, and some of the other declensions:—that is, *a* and *e* are common to it with the first; *n* and *r*, with the second; *o*, with the fourth; and *s* with all the other four. The seven final letters, then, *c, d, i, l, t, y*, and *x*, are peculiar to this declension. All nouns of the third declension ending in *ā* are of Greek origin and of the neuter gender; the *ā*, also, is invariably preceded by the letter *m*; as in *στῆμᾶ*; *στῆμᾶτις*, *a stem or pélagree*. Nouns in *-ā*, and in *-ā*, are neuter; the latter, indeclinable in both numbers: plurals in *-ā*, as *κεῖτᾶ*, *whales*, are likewise neuter, and indeclinable. Of nouns in *c* there are only two; *λαγ*, *milk*, and *ἄλλε* or *ἡλέε*, *an anchovy*, also, *a pickle*; or, as some say, *a herring*. The nouns in *d* consist solely of a few proper names of men, as *Δῆμιδ*. Some other Hébrew names of various endings, such as *Ἰὸβ*, *Ῥαφῆλ*, *Σαῦλ*, *Βαθλὴμ*, *Seth*, *Ἰμρᾶμ*, belong, no doubt, to this declension, but cannot be properly classed with Latin words. The more copious final letters of nouns purely Latin are *g, n, r, s*, and *x*: the more copious final syllables are *-ā, dā, -gā, -én*, [nouns in *-én* are Greek,] *-ēr*, [nouns in *-ēr* are of Greek extraction,] *-ór, -ās* [all nouns in *-ās* are Greek, and so are many in *-ās*,] *-ēs* and *-ēs*, [nouns in *-ēs* making *-ētis* in the génitive case (except *quēs*, *rest*, and its compound *réquēs*) are Greek, and of the masculine gender; nouns in *-ēs*, not increasing, are likewise Greek, but of the neuter gender,] *-is*, and *-is*; *-ōs* and *-ōs*; *-ūs* and *-ūs*; *-ns, -ps, -rs, -ēs, -ix*.

²⁶ A few Latin nouns in *-is* have *-im* in the accusative case; such as, *σῆτις*; *τήστ*, *tūs* *tis*, *a cough*, *ῥαῖτις*, *hoarseness*, *κῦκῦμις*, *a cucumber*, *βῦρις*, *the beam of a plough*, *ἄμῦσις*, *a mason's rule*, *μῆφτις*, *foul air*; to which may be added *-is*, *strength or force*:—likewise all proper names of places, and of rivers,

V.	O	Nū'-bēs,	O cloud,
A.	ab hāc	Nū'-bē, ²⁷	by a cloud.
PLURAL.			
N.	hæ	Nū'-bēs,	clouds,
G.	hārum	Nū'-būm, ²⁸	of clouds,
D.	his.	Nū'-bībūs,	to clouds,

ending in *-is*; but these sometimes have *-in* rather than *-im* in the accusative case. And all Greek common nouns in *-is*, forming the genitive in *-ūs* pure, that is, in *-ūs* preceded by a vowel, make the accusative in *-im* or *-in*; as *hæ'rēs-ūs*, genitive *hæ'rēs-ūs*, *hæ'rēs-ūs*, accusative *hæ'rēs-īm* vel *hæ'rēs-in*. In like manner Greek nouns in *-ys*, whereof the genitive ends in *-ūs* pure, have *-ym* or *-yn*, in the accusative case. To those add all masculine Greek names in *-is*, making *-dis* or *-dōs* in the genitive; for these have more frequently *-im* or *-in* (though sometimes *-ēm*, but never *dā*) in the accusative: thus, *Pā'ris*, genitive *Pā'ridis* vel *Pā'ridōs*, accusative *Pā'rim* vel *Pā'rin*, rather than *Pā'ridēm*; but in no instance *Pā'ridā*.

Māny Lātin nouns ending in *-is* have either *-ēm*, or *-im*, in the accusative case: such are, *pe'l'vis*, a *bāsin*, *clā'vis*, a *key*, *nā'vis*, a *ship*, *pūp'pis*, the *stern* or *poop*, *rēs'tis*, a *cord* or *rope*, *tūr'ris*, a *tower*, *sēcū'ris*, an *axe*, *strī'gills*, a *curry-comb*, *lquā'tis*, a *water-twer*, *cutis*, the *skin*, *fē'bris*, a *fever*, *āu'ris*, the *ear*, *semēn'tis*, *seed-time*, and a few others: to which may be added one noun in *-ns*, namely, *lens*, a *lenti*.

²⁷ Nouns which have the accusative in *-im* or *in* have *-i* (Greek nouns *ī*) in the ablative: as, *vis*, *strength* or *force*, ablative *vi*, *with strength* or *force*: and those which have *-im* or *-in* in the accusative, have *-ē* or *i* in the ablative; thus, *nā'vis*, a *ship*, accusative *nā'vēm* vel *nā'vim*, ablative *nā'vē* vel *nā'vi*: — but *rēs'tis* and *cutis* have *-ē* only; *strī'gills* and *sēcū'ris*, *ōstener* *-i* than *-ē*. *Cā'nā'lis*, a *channel*, *vec'tis*, a *lever*, and *bīpēn'nis*, a *hālberr* or *pole-axe*, make the ablative generally in *-i*: the following nouns have *-ē* or *-i* indifferently; viz. *ām'nis*, a *river*, *ān'guis*, a *snake*, *ā'vis*, a *bird*, *ci'vis*, a *citizen*, *clās'sis*, a *fleet*, *fi'nis*, an *end*, *fūs'tis*, a *rope*, *ig'nis*, *fire*, *pōst'is*, a *door-post*, and *ūn'guis*, a *nail* of the *hand* or *foot*: to which may be added, *īm'bēr*, a *shower*, *ōc'cipūt*, the *hinder part* of the *head*, *rūs*, the *country*, *sūpē'lēx*, *household furniture*, *sōrs*, *chance*, with a few others: also the names of some cities, as *Cārthā'gō*, *Cārthage*, ablative *Cārthā'gīnē* vel *Cārthā'gīni*. The names of months, though they have *-im* in the accusative, make the ablative always in *-i*. Neuters, too, in *-āl*, *-ār*, and *-ār'* (see note 31, below) have, with véry few excēptions, *-i* in the ablative: of séveral nouns, also, of this declension, the dative case is not unfrequently (by poetic licence) usurped for the ablative. Lastly, all nouns ending in *-ē* in the nominative case (the names of towns excēpted) have *-i* in the ablative: as, *mā'rē*, the *sea*, ablative *mā'ri*; *rētē*, a *net*, ablative *rēt'i*.

²⁸ Nouns in *-ēs* and in *-is* not increasing in the genitive case singular, and nouns ending in *s* if a consonant immediately precedes the *s*, or in *x* with the same restriction, also monosyllables in *-ūs*, and nouns in *-is*, have generally *-īm* in the genitive plural: to which add *cā'rō*, *flesh*, *cōr*, the *heart*, *cōs*, a *whetstone*, *dōs*, a *dowry*, *faux*, the *gorge* or *entrance* of the *gullet*, *lār*, a *dwell-ing* or *fire-side*, *bēs*, *eight ounces*, *lin'tēr*, a *bark*, *mūs*, a *mouse*, *nix*, *snow*, *nōx*, *nigh*, *ōs*, a *bone*, *ū'tēr*, a *bottle* or *bladder*, *ven'tēr*, the *belly*, and most nouns which have *-i*, or *-ī*, in the ablative case singular: excēpt *ōc'cipūt*. But

A.	has	Nū'-bēs, ²⁹	clouds,
V.	O	Nū'-bēs,	O clouds,
A.	ab his	Nū'-bībūs,	from clouds.

Many nouns of this declension³⁰ increase in the genitive case; as in the following examples.

SINGULAR.			
N.	hic	Lā'-pīs,	a stone,
G.	hujus	Lā'-pidis,	of a stone,
D.	huic	Lā'-pidī,	to a stone,
A.	hunc	Lā'-pidēm,	a stone,
V.	O	Lā'-pīs,	O stone,
A.	ab hęc	Lā'-pidē,	from a stone.

of nouns in *-ēs* and *-is* the following are to be excepted, as having *-um*: *vā'tēs*, a prophet or bard, *jū'venia*, a young person, *pā'nis*, bread, or a loaf, *rū'dis*, a fox, *vō'lucris*, a bird, *cā'nia*, a dog or bitch: also, *ā'pis*, a bee, and the plural noun *ō'pēs*, wealth. And of nouns ending in *s* preceded by a consonant, must be excepted all nouns ending in *-ēre*, *-ēpe*, and *-ōpe*: also *hūtēs*, winter; and all words of Greek origin, as *gryps*, a griffin, *χ'ribis*, an Arabian. Here, too, it may be noticed that *-um*, of the genitive case plural, of this declension is frequently contracted into *-um* by the figure crasis; as, *infā'tum*, of infants, for *infā'n'tum*.

²⁹ When the genitive plural ends in *-um*, the accusative optionally ends in *as* (and by contraction in *-is*) instead of *-es*: thus we find *par'tas*, and *par'tis*, for *par'tēs*; and *ōm'neis* or *ōm'nis* for *ōm'nēs*.

³⁰ Greek nouns of this declension, increasing in the genitive case, are many, and of various terminations. Of these, as our limits will not permit us to exemplify the whole, we shall notice the chief; dividing them into nouns common, and nouns proper. Greek common nouns, more frequently occurring, end in *-en*, *-in*, *-er*, *-ēs*, *-is*, *-is*, *-mā*, *-ōs*, and *-ys*: as, for example, *rēn*, *rēnōs*, a kidney; *dēl'phin*, *dēlphi'nōs*, a dolphin; *crātēr*, *crātērōs*, a bowl or goblet; *lām'pās*, *lām'pādōs*, a lamp; *ādāmās*, *ādāmāntōs*, a diamond; *lā'bēs*, *lābētōs*, a cauldron; *lās'pis*, *lās'pidōs*, a jasper; *bās'is*, *bās'isōs*, a base; *pōē'mā*, *pōē'mātōs*, a poem; *hērōs*, *hērōōs*, a hero; *chlā'mys*, *chlā'myōs*, a cloak or mantle, and *chē'līs*, *chē'līsōs*, a harp or lute. These we shall decline in the order in which we have given them: and, as the Latins generally preferred *-is* to *-ēs* in the ending of the genitive case, we shall (with the perfect understanding that *-ēs* is the true original) adopt the termination *-is* in most instances:—

Declension of Greek common nouns.

	Singular	Plural	Singular	Plural
N.	rēn	rē'nēs	dēl'phin	dēlphi'nēs
G.	rē'nīs	rē'nūm	dēlphi'nīs	dēlphi'nūm
D.	rē'nī	rē'nībūs	dēlphi'nī	dēlphi'nībūs
A.	rē'nā	rē'nās	dēlphi'nā	dēlphi'nās
V.	rēn	rē'nēs	dēl'phin	dēlphi'nēs
A.	rē'nē	rē'nībūs	dēlphi'nē	dēlphi'nībūs

PLURAL.

N.	hi	Lă'-pîdēs,	stones,
G.	librum	Lă'-pîdūm,	of stones,
D.	his	Lă'-pî'dîbūs,	to stones,
A.	hos	Lă'-pîdēs,	stones,
V.	O	Lă'-pîdēs,	O stones,
A.	ab his	Lă'-pî'dîbūs,	from stones.

	<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
N.	crătēr	crătē'rēs		lām'pās	lām'pādēs
G.	crătē'ris	crătē'rūm		lām'pādīs	lām'pādūm
D.	crătē'ri	crătē'ribūs		lām'pādī	lām'pādībūs
A.	crătē'ri	crătē'ris		lām'pādī	lām'pādīs
V.	crătēr	crătē'rēs		lām'pās	lām'pādēs
A.	crătē'rē	crătē'ribūs		lām'pādē	lām'pādībūs
<hr/>					
	<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
N.	lădămēs	lădămā'n'tēs		lēbēs	lēbē'tēs
G.	lădămā'n'tis	lădămā'n'tiūm		lēbē'tis	lēbē'tiūm
D.	lădămā'n'ti	lădămā'n'tībūs		lēbē'tī	lēbē'tībūs
A.	lădămā'n'ti	lădămā'n'tis		lēbē'tā	lēbē'tās
V.	lădămēs	lădămā'n'tēs		lēbēs	lēbē'tēs
A.	lădămā'n'tē	lădămā'n'tībūs		lēbē'tē	lēbē'tībūs
<hr/>					
	<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
N.	lās'pis	lās'pidēs		hă'sis	hă'sēs vel -ēs
G.	lās'pidis	lās'pidūm		hă'sēs vel -is	hă'siūm vel -ēs
D.	lās'pidi	lās'pidībūs		hă'sei vel -ei	hă'sībūs
A.	lās'pidi	lās'pidēs		hă'sin vel -im	hă'sēs vel -ēs
V.	lās'pis	lās'pidēs		hă'sis	hă'sēs vel -ēs
A.	lās'pidē	lās'pidībūs		hă'sei vel -ei	hă'sībūs
<hr/>					
	<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
N.	pōs'mā	pōs'mātā		hērōs	hērō'ēs
G.	pōs'mātis	pōs'mātōn vel -iūm		hērō'is	hērō'iūm
D.	pōs'māti	pōs'mātis vel -ībūs		hērō'ī	hērō'īi vel -ībūs
A.	pōs'mā	pōs'mātā		hērō'ī	hērō'īs
V.	pōs'mā	pōs'mātā		hērō's	hērō'ēs
A.	pōs'mātē	pōs'mātis vel -ībūs		hērō'ē	hērō'īi vel -ībūs
<hr/>					
	<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
N.	chlă'mys	chlă'mydēs		chē'lys	chē'lyēs
G.	chlă'mydis	chlă'mydiūm		chē'lyōs	chē'lyōn vel -iūm
D.	chlă'mydi	chlă'mydiībūs		chē'lyi vel -y	chē'lyi
A.	chlă'mydi	chlă'mydiēs		chē'lyn	chē'lyās
V.	chlă'my	chlă'mydiēs		chē'ly	chē'lyēs
A.	chlă'myde	chlă'mydiībūs		chē'lyē vel -i	chē'lyi

Like crătēr are declined vēr, the air, and a'thēr, the sky, except that they are too short, making vētis, and a'thēris, in the genitive case; and want the

SINGULAR.

N. <i>hoc</i>	ὅ-πῦς,	<i>a work,</i>
G. <i>hujus</i>	ὅ-πέρης,	<i>of a work,</i>
D. <i>huic</i>	ὅ-πέρῃ,	<i>to a work,</i>
A. <i>hoc</i>	ὅ-πῦς,	<i>a work,</i>

plúral number. Nouns in *-ōn*, as *ἰ'cōn*, *ἰ'cōnis*, *an image*, are declined like *rēn* or *dēl'phin*, but with short penúlt in the genitive case. Greek neuters in *-ēr* differ nothing in declension from Latin nouns of the same termination, except that the final *-i* of the dative is short: in the ablative case they have *ē*.

And here it ought to be noticed, that Greek nouns which have *-ōs* or *-ōis* in the genitive, have frequently *-ēm* instead of *-ō* in the accusative singular, and *-ōs* instead of *-ōis* in the accusative plural, as though they were purely Latin. Some other Greek nouns, but more rarely, take *-ēm* for *ē* in the accusative singular, and *-ēs* for *-ōis* in the plural. Any dative or ablative plural in *-ī* becomes *-īn* before an initial vowel or diphthong.

Greek proper names end, for the most part, in *-ēs*, *-ās*, *-ās*, *-ēs*, *-eūs*, *is*, *-ōs*, or *-ōn*. Of names in *-is*, some are masculine, as *Páris*, *Páridōs*, *Páris*; and some, again, are feminine, as, *Brisēis*, *Brisēidōs*, *Brisēis*. These differ from one another in the accusative, the masculines making *-im* or *-in* or *dēm*, but never *-ō*; and the feminines making *-ēm* or *-ō*, but never *-im* or *-in*.

Declension of Greek proper names in the singular number only.

N. Páris	Brisēis	Pállās	Pállās
G. Páridōs vel -ōis	Brisēidōs vel -ōis	Pállādōs vel -ōis	Pállān'tōs vel -ōis
D. Páridi	Brisēidi	Pállādi	Pállān'ti
A. Párin vel -ridēm	Brisēidā vel -dēm	Pállādā vel -dēm	Pállān'tā
V. Pári	Brisēi	Pállās	Pállā
A. Páridē	Brisēidē	Pállādē	Pállān'tē

N. Achilēs	Achilēus	Símōis	Pān
G. Achilēis	Achilēōs	Símōēn'tis	Pānōs
D. Achilēi	Achilēi vel -i	Símōēn'ti	Pāni
A. Achilēm	Achilēā	Símōēn'tā	Pānā
V. Achilē	Achilēū	Símōi	Pān
A. Achilē	Achilēēs vel -lē	Símōēn'tē	Pānē

Proper names in *-ēs* are declined like *hērōs*; and those in *-ēs*, like *chēlys*: names of several other terminations than those mentioned above, as *Cýclops*, *Cýclops*, a *Cyclops*, *Cēyx*, *Cēyx*, a *king of Thrace*, *Asýānax*, *Asýānax*-tōs, *one of the sons of Hector*, *Tīmōn*, *Tīmōn*, a *Athenian misanthropist*, *Chārōn*, *Chārōn*, *the ferryman on the river Styx*, *Cās'tōr*, *Cās'tōris*, and *Pōllūx*, *Pōllūx*, *two sons of Leda*, with a host besides, may be referred to one or other of the examples given in this note. Of Greek names in *-ēs*, many are declined like *Achilēs*, after the Latin fashion, entirely relinquishing their original form: as *Eūrípides*, *Eūrípides*, a *tragic poet of Salamis*; with all names in *-crāēs*, *-gēēs*, *-thēmēs*, and a few more: but names in *-ōis* have either *is* or *-ōis* in the genitive. Some Greek names in *-ēs* of this declension make either *-is* or *-ētis* in the genitive case, as *Chrēmēs*, genitive *Chrēmīs* vel *Chrēmētis*:—and some names of the first declension, are likewise of the third, as *Átrides*, genitive *Átridēs* vel *Átridis*: some few, also, are of the third

V.	O	ŏ-pūs,	O work,
A.	ab hōc	ŏ-pērē, ³¹	from a work.

PLURAL.

N.	hæc	ŏ-pērā, ³²	works,
G.	hōrum	ŏ-pērūm,	of works,
D.	his	ŏ-pērībūs, ³³	to works,
A.	hæc	ŏ-pērā,	works,
V.	O	ŏ-pērā,	O works,
A.	ab his	ŏ-pērībūs,	from works.

SINGULAR.

N.	hic et hæc	Pā-rēns,	a parent,
G.	hūjus	Pā-rēn'tis,	of a parent,
D.	huic	Pā-rēn'ti,	to a parent,

and second, as was remarked in notes 20 and 24, above. *Dīdō* is of the third and fourth declension, making *Dīdōnis* vel *Dīdūs* in the genitive.

Although the names of persons, and of places, for the most part want the plural number, yet when more than one of the same name are spoken of, the plural is used; as in the following examples:—

Singular			Plural	
N.	Cæ'sar	Cæ'sar,	Cæ'sarēs	the Cæ'sars,
G.	Cæ'sarīs	of Cæ'sar,	Cæ'sarūm	of the Cæ'sars,
D.	Cæ'sari	to Cæ'sar,	Cæ'sarībūs	to the Cæ'sars,
A.	Cæ'sarēm	Cæ'sar,	Cæ'sarēs	the Cæ'sars,
V.	Cæ'sar	O Cæ'sar,	Cæ'sarēs	O Cæ'sars,
A.	Cæ'sarē	by Cæ'sar.	Cæ'sarībūs	by the Cæ'sars.

Singular			Plural	
N.	Pīso	Pīso,	Pīso'nēs	the Pīsoes,
G.	Pīso'nīs	of Pīso,	Pīso'nūm	of the Pīsoes,
D.	Pīso'ni	to Pīso,	Pīso'nībūs	to the Pīsoes,
A.	Pīso'nēm	Pīso,	Pīso'nēs	the Pīsoes,
V.	Pīso	O Pīso,	Pīso'nēs	O Pīsoes,
A.	Pīso'nē	by Pīso.	Pīso'nībūs	by the Pīsoes.

³¹ We remarked in note 27, above, that neuters in *-al* and *-ar*, have *-i* in the ablative singular; but *jū'bār*, a *sun-beam*, must be excepted: with such Greek neuters in *-ar*, as *hē'pār*, the *lover*, *nēctār*, the *drink of gods*: to these add monosyllables in *-ar*: as *far*, *bread-corn*; *pār*, a *pair or couple*; *lār*, a *dwell-ling* or *household god*. But the adjective *pār*, *equal*, has *-i* only:—and yet its compounds have *-i* or *-i*.

³² Neuters which have *i* in the ablative singular, have *-iā* in the nominative, accusative; and vocative plural, and *-iām* (as has been already noticed) in the genitive.

³³ By referring to note 30, it will be perceived in the declension of *pōēmā*, a *poem*, that the dative and ablative cases plural end in *-iis*, (as though of the neuter noun *pōēmātūm*, *pōēmāti*, of the second declension,) in preference to *-iibūs*. All Greek nouns in *-mā* have this predilection.

A.	<i>hunc et hanc</i>	Pā-rēn'tēm,	a parent,
V.	Ø	Pā-rēns,	O parent,
A.	<i>ab hoc et hac</i>	Pā-rēn'tē,	by a parent.
PLURAL.			
N.	<i>hi et hæ</i>	Pā-rēn'tēs,	parents,
G.	<i>hōrum et hārum</i>	Pā-rēn'tum, ³⁴	of parents,
D.	<i>his</i>	Pā-rēn'tibus, ³⁵	to parents,
A.	<i>hos et has</i>	Pā-rēn'tēs,	parents,
V.	Ø	Pā-rēn'tēs,	O parents,
A.	<i>ab his</i>	Pā-rēn'tibus,	by parents.

The fourth declension³⁶ makes the genitive case singular to end in *-ūs*; as,

SINGULAR.			
N.	<i>hic</i>	Grā-dūs,	a step,
G.	<i>hujus</i>	Grā-dūs,	of a step,

³⁴ As most nouns ending in *-us* (see note 28, above) have *-ūm* in the genitive case plural, there can hardly, I think, be a doubt that *pāren'tum* is a contraction for *pāren'tium*. The word *bōs*, a cow or an ox, makes *bō'm* (which is evidently a contraction for *bō'vūm*) in the genitive plural. Again, the plural noun *Cœl'itēs*, the inhabitants of heaven, has *cœl'itūm* vel *cœl'itūm*: and in like manner, *ālēs*, any large bird, has *āl'itūm* vel *āl'itūm*.

³⁵ *Bōs*, a cow or an ox, has *bō'būs* (and sometimes *bū'būs*), in place of *bō'vībūs*, in the dative and ablative cases plural. Ausonius gives *bō'būs* with the penult short, as if by syncope of the middle syllable of *bō'vībūs*, instead of syncope of the *i*, and crasis of the *ov* or *ou*.

³⁶ The fourth declension has four terminations, namely, *-us*, *-ūs*, *-ō* and *-æ*, whereof the first and last are Latin; but the middle two, Greek: If it to me, I confess, a matter of much doubt whether nouns in *-ūs* (their number indeed is few) ought not preferably to be referred to the second declension, like *Pān'thūs*. I will not deviate, however, from ancient usage.

Nouns in *-ūs*, then, of this declension are masculine; nouns in *-ō* are feminine; and those in *-æ*, neuter: and they are declined in the manner following:

Jēsūs or *Jēs'ūs*, *Jēsus*, *J'chō*, an echo, *cōr'nū*, a horn.

	<i>Singular</i>		<i>Singular</i>		<i>Singular</i>	<i>Plural</i>
N.	<i>Jēsūs</i>		<i>J'chō</i>		<i>cōr'nū</i>	<i>cōr'nū</i>
G.	<i>Jēsū</i>		<i>J'chūs</i>		<i>cōr'nū</i>	<i>cōr'nūm</i>
D.	<i>Jēsū</i>		<i>J'chō</i>		<i>cōr'nū</i>	<i>cōr'nībūs</i>
A.	<i>Jēsūm</i>		<i>J'chō</i>		<i>cōr'nū</i>	<i>cōr'nū</i>
V.	<i>Jēsūs</i> vel <i>-ū</i>		<i>J'chō</i>		<i>cōr'nū</i>	<i>cōr'nū</i>
A.	<i>Jēsū</i>		<i>J'chō</i>		<i>cōr'nū</i>	<i>cōr'nībūs</i>

Many proper names in *-ō* are declined like *J'chō*: for example *Argō*, the ship *Argo*; *Cl'itō* and *J'rātō*, two of the *Muses*; *Mām'tō*, a daughter of *Tethyas* the sea; *Sāp'hō*, a famous poetess of *Léba*; *I'nō*, a daughter of *Cad-*

D.	<i>huic</i>	Grā'-dūi, ⁵⁷	<i>to a step,</i>
A.	<i>hunc</i>	Grā'-dūm,	<i>a step,</i>
V.	<i>O</i>	Grā'-dūs,	<i>O step,</i>
A.	<i>ab hāc</i>	Grā'-dū,	<i>by a step.</i>

FLURAL.

N.	<i>hi</i>	Grā'-dūs,	<i>steps,</i>
G.	<i>hōrum</i>	Grā'-dūm,	<i>of steps,</i>
D.	<i>his</i>	Grā'-dībūs, ⁵⁸	<i>to steps,</i>
A.	<i>hos</i>	Grā'-dūs,	<i>steps,</i>
V.	<i>O</i>	Grā'-dūs,	<i>O steps,</i>
A.	<i>ab his</i>	Grā'-dībūs,	<i>by steps.</i>

The fifth declension⁵⁹ makes the genitive and dative cases singular to end in *-ēi*; as,

SINGULAR.

N.	<i>faci</i>	Fā'ci-ēs,	<i>a face,</i>
G.	<i>faci</i>	Fā'ci-ēi,	<i>of a face,</i>

anus; and *Ho*, a daughter of *Phœchus*: with *Diddō*, a queen of *Carthage*; which last is also of the third declension, making *Didōnis* in the genitive case.

Several nouns in *-is*, of the fourth declension, are likewise (in whole, or in part,) of the second: such as, *laū rūs*, a bay-tree; *pi' nūs*, a pine-tree; *fi' cūs*, a fig-tree, or, a fig; *quē' cūs*, an oak; *vēr' sūs*, a verse; *cō' lūs*, a distaff or whorl; *cōr' nūs*, a wild-cherry tree; *pē' nūs*, provisions; *l' cūs*, a lake; and, *dō' mūs*, a house: but there is not perhaps one of these which have all the cases of both declensions in common. The genitive *dō' mī* always signifies "at home;" and the vocative singular, and the nominative and vocative plural of this noun are solely of the fourth declension; the ablative singular solely of the second.

⁵⁷ The dative singular of this declension anciently ended in *-i*, a termination which, in some few instances, the best Latin authors have retained. But originally, nouns in *-is* of this declension were declined like *grūs*, a crane, of the third:—thus, in the singular number, N. *grā' dūs*, G. *grā' dūis*, D. *grā' dūi*, A. *grā' dūm*, V. *grā' dūs*, A. *grā' dūē*: and in the plural number it was, N. *grā' dūēs*, G. *grā' dūm*, D. *grā' dūibūs*, A. *grā' dūēs*, V. *grā' dūēs*, A. *grā' dūibūs*: of these the dative singular and genitive plural remain unaltered.

⁵⁸ The nine nouns which follow, make the dative and ablative cases plural in *-ībūs*: never in *-ībūs*:

<i>f' cūs</i> , a needle	<i>cōr' nūs</i> , a cornel-tree	<i>quē' cūs</i> , an oak
<i>ār' cūs</i> , a bow	<i>l' cūs</i> , a lake	<i>spē' cūs</i> , a den, and
<i>ār' tūs</i> , a joint	<i>pār' tūs</i> , a birth	<i>trī' būs</i> , a trive.

But the three following have either *-ībūs* or *-ībūs* indifferently:—

<i>pōr' tūs</i> , a harbour	<i>gē' nūs</i> , the knee	<i>vēr' ū</i> , a spit.
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⁵⁹ The fifth declension has only one termination, *-ēs*; and the nouns belonging to it hardly exceed fifty in number: and, with the exception of *dī' ēs*,

D.	<i>huic</i>	Făcĭ-ĕi, ⁴⁰	<i>to a face,</i>
A.	<i>hanc</i>	Făcĭ-ĕm,	<i>a face,</i>
V.	<i>O</i>	Făcĭ-ĕs,	<i>O face,</i>
A.	<i>ab hăc</i>	Făcĭ-ĕ,	<i>from a face.</i>

PLURAL.

N.	<i>hæ</i>	Făcĭ-ĕs,	<i>faces,</i>
G.	<i>hărũm</i>	Făcĭ-ĕrũm, ⁴¹	<i>of faces,</i>
D.	<i>his</i>	Făcĭ-ĕ'bũs,	<i>to faces,</i>
A.	<i>has</i>	Făcĭ-ĕs,	<i>faces,</i>
V.	<i>O</i>	Făcĭ-ĕs,	<i>O faces,</i>
A.	<i>ab his</i>	Făcĭ-ĕ'bũs,	<i>from faces.</i>

a *day*, which is either masculine or feminine, in the singular; but masculine only, in the plural; and with the exception likewise of its compound *mĕri dĭes, noon*, (which is masculine in the singular, and wants the plural number,) all nouns of this declension are feminine. Here, also, it may be remarked, that every noun of the fifth declension ends in *-ĕs*, except three; namely, *fĭdĕs, faith, spĕs, hope*, and *rĕs, a thing*: and, moreover, that all nouns ending in *-ĕs* are of the fifth declension, except three; namely, *ărbĭs (genitive, ărbĭtĭs vĕl ăb'jĕtis) a fir-tree*, *ărĭs, (genitive, ărĭtĭs vĕl ăr'jĕtis) a ram*, and *părĭs (genitive, părĭtĭs vĕl păr'jĕtis) a wall or partition*:—but *quĕs, rest*, and its compound *rĕquĕs, repose*, are of the third, as well as of the fifth, declension; making *quĕi vĕl quĕ'is*, and *rĕquĕi vĕl rĕquĕ'is*, in the genitive: *agăin*, the noun *fămĕs, hunger*, of the third declension, is of the fifth declension in the ablative case. Finally, the three nouns of this declension not ending in *-ĕs*, have *-ĕi* in the genitive and dative cases singular: all the rest, *-ĕs*.

Rĕspũb'lică, a commonwealth, which is a compound of *rĕs, a thing*, with the feminine gender of the adjective *pũb'licũs, public*, is declined as follows:—

Singular		Plural	
N.	<i>rĕspũb'lică, a commonwealth,</i>	<i>rĕspũb'licæ, commonwealths,</i>	
G.	<i>rĕspũb'licæ, of a commonwealth,</i>	<i>rĕrũmpũb'licărũm, of commonwealths,</i>	
D.	<i>rĕspũb'licæ, to a commonwealth,</i>	<i>rĕbũspũb'licis, to commonwealths,</i>	
A.	<i>rĕmpũb'lică, a commonwealth,</i>	<i>rĕspũb'lică, commonwealths,</i>	
V.	<i>rĕspũb'lică, O commonwealth,</i>	<i>rĕspũb'licæ, O commonwealths,</i>	
A.	<i>rĕpũb'lică, by a commonwealth.</i>	<i>rĕbũspũb'licis, by commonwealths.</i>	

⁴⁰ The genitive and dative cases singular of nouns of the fifth declension originally ended in *-ĕ*, like the ablative; and this termination the poets sometimes (the prose writers more rarely) retain.

⁴¹ Though *făcĭs* be here declined through all its cases, for the purpose of showing the terminations, yet, in the plural number, the genitive, dative, and ablative of this noun seldom or never occur. Indeed of nouns of the fifth declension, only two, *rĕs, a thing*, and *dĭes, a day*, are said to be entire: of the rest (except *făcĭs, a face*, *ĕffĭgĭes, an effigy*, *spĕs, hope*, and *spĕcĭes, an appearance*, which have the nominative, the accusative, and vocative cases,) few are read in the plural number, though in the singular they are all perfect.

DECLENSION OF NOUNS ADJECTIVE.

A NOUN ⁴² adjective is declined either with three terminations; as, bŏ'nŭs, *good*, tĕnĕr, *tender*: or with three articles; as in the following examples:—

SINGULAR.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	Bŏ'nŭs, ⁴³	bŏ'nă,	bŏ'nŭm,
G.	Bŏ'nī,	bŏ'nă,	bŏ'nī,
D.	Bŏ'nō,	bŏ'nă,	bŏ'nō,
A.	Bŏ'nŭm,	bŏ'năm,	bŏ'nŭm,
V.	Bŏ'nĕ,	bŏ'nă,	bŏ'nŭm,
A.	Bŏ'nō,	bŏ'nă,	bŏ'nō.

PLURAL.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	Bŏ'nī,	bŏ'nă,	bŏ'nă,
G.	Bŏ'nŏrŭm,	bŏ'nărŭm,	bŏ'nŏrŭm,
D.	Bŏ'nīs, of every gender,		

⁴² The only reason for giving to Latin adjectives the name of "*nouns adjective*," appears to be, that the Latin adjectives are declined like nouns substantive: that is, the feminine termination *-ă*, (with the exception of the genitive and dative cases singular of the nine adjectives mentioned in note 47, below,) like nouns feminine in *-ă*, of the first declension: the masculine terminations *-ŭs* and *-ŭr*, (with the exception of *vĕtŭs*, *old*, and with the exception of the eleven adjectives specified in note 51, below; and also of *pauper*, *poor*; *ŭber*, *fruitful*, *dĕgener*, *degenerate*, *pŭbĕr*, *ripe of age*, *impŭbĕr*, *unripe of age*;) like nouns masculine in *-ŭs* and *-ŭr* of the second declension of substantives: all other terminations, (one in *-ŭr*, namely, *sŭtŭr*, *full*, excepted,) like nouns substantive of the third declension. All adjectives, then, are either of the first and second declension of substantives, or of the third only.

⁴³ Like "bŏ'nŭs" are declined all adjectives proper, ending in *-ŭs*, whether they be derived from the names of persons, or of places:—as *Thŷĕstĕŭs*, of *Thŷĕstĕs*; *Eŭrŏpĕŭs*, of *Eurŏpa* or of *Eurŏpe*, that is, *European*; *Caŭcăŭsŭs*, of *mount Caucasus*, that is, *Caucasian*; *Sărdŏŭs*, of *Sardinia*, or *Sardinian*; *Cŏŭs*, of *Cor*, or *Cŏan*; *Phthiŭs*, of *Phthia*, or *Phthian*; *Thracŭs* sive *Thracŭs* sive *Thracŭs*, of *Thrace*; *Trŏjŭs* sive *Trŏjŭs* sive *Trŏjŭs*, of *Troy*. The number of adjectives proper in *-ŭs* is very great: these (for the most part) are of Greek origin, and the long *ŷ* is not unfrequently resolved into *-ĕ*, as *Rhŏdŏpĕŭs* sive *Rhŏdŏpĕŭs*, of *mount Rhŏdŏpĕ*: often, too, instead of *-ŭs*, the Romans wrote *-ŭŭs*. Again, many adjectives proper in *-ŷŭs* relating to women, have also the termination *-ă*, and are declined like Greek names feminine in *-ă* of the third declension of substantives:—for example, *Cĕphĕŭs*, *Cephæan*, or of *Cephæus*, when relating particularly to *Andrŏmĕdĕs*, daughter of that monarch, is read *Cĕphĕă*.

A.	Bō'-nōs,	bō'-nās,	bō'-nā,
V.	Bō'-nī,	bō'-nāe,	bō'-nā,
A.	Bō'-nīs, of every gender.		

SINGULAR.

	Masculine	Feminine	Neuter
N.	Tē'-nēr,	tē'-nērā,	tē'-nērūm,
G.	Tē'-nērī, ⁴⁴	tē'-nērāe,	tē'-nērī,
D.	Tē'-nērō,	tē'-nērāe,	tē'-nērō,
A.	Tē'-nērūm,	tē'-nērām,	tē'-nērūm,
V.	Tē'-nēr,	tē'-nērā,	tē'-nērūm,
A.	Tē'-nērō,	tē'-nērā,	tē'-nērō.

PLURAL.

	Masculine	Feminine	Neuter
N.	Tē'-nērī,	tē'-nērāe,	tē'-nērā,
G.	Tē'-nērō'rūm,	tē'-nērā'rūm,	tē'-nērō'rūm,
D.	Tē'-nērīs, of every gender,		
A.	Tē'-nērōs,	tē'-nērās,	tē'-nērā,
V.	Tē'-nērī,	tē'-nērāe,	tē'-nērā,
A.	Tē'-nērīs, of every gender.		

OBSERVATION. The masculine and neuter genders of adjectives of three terminations, are declined like nouns

And here we may state, (once for all,) that similar to the adjective last given, (but which some grammarians call a substantive,) is any Greek adjective in -ōs, -ē, -ōn : as *Nērīōs*, *Nērīnē*, *Nērīōn*, *Nērīs*, or *of Nērīs* : for such adjectives are found in the feminine gender only. Like *bō'nās*, likewise, are declined all participles in -ūs, -ūs, and -ūs ; and the superlative degree of comparison of every adjective (which has that degree) without exception.

⁴⁴ Many adjectives in -ēr, (as was remarked in note 20, above,) whereof the masculine gender is declined after the manner of nouns substantive in -ēr of the second declension, lose *e* in the genitive case, and consequently in the feminine and neuter genders throughout :—such, for example, as, *ā'ēr*, *ā'trī*, *ā'trūm*, *black* ; genitive, *ā'trī*, *ā'trā*, *ā'trī* : or, *pū'chēr*, *pū'chērā*, *pū'chērūm*, *fair* ; genitive, *pū'chērī*, *pū'chērāe*, *pū'chērī*. The adjectives which retain the *e* in the genitive case, and consequently in the feminine and neuter genders throughout, are, *tē'nēr*, *tender*, *ā'spēr*, *rough*, *l'ōs*, *rugged*, *ē'x'tē*, *foreign*, *gr'ōs*, *weathered*, *l'ibēs*, *free*, *prō'spēr*, *prosperous*, *gib'bēr*, *dimmed or dimpled* ; with all those that end in -ēr, and in -ēr, namely, the derivatives of *l'ōrō*, *I bear*, and *gērō*, *I carry*. To these add *dē'x'tēr*, *right*, which sometimes keeps, and sometimes rejects, the *e* :—also *ē'x'tēr*, *the dead*, or *the dead*, but which is not read in the masculine gender, singular number. Gentle or paternal adjectives in -ēr (their number, indeed, is extremely few,) generally drop the *e* ; as, *l'itēr*, *l'itrā*, *l'itrūm*, *l'itricōs*. The adjectives *l'itēs*, *l'itēs* or *Spanish*, (but more especially pertaining to that part of Spanish which bō-

substantive of the second declension; and the feminine gender like nouns of the first declension.⁴⁵

But, ū'nūs, *one*; s'v'ūs, *alone*; tō'tūs, *the whole*; ⁴⁶ nū'l-ūs, *none*; ā'l'tēr, *the other*; ū'tēr, *which of the two*; and a few other adjectives,⁴⁷ make the genitive case, singular, in -ūs, and the dative in -ī; as,

SINGULAR.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	Ū'-nūs, ⁴⁸	Ū'-nā,	Ū'-nūm,
G.	Ū'-nū's <i>vel</i> ū'-nā's, <i>of every gender,</i>		
D.	Ū'-nī, <i>of every gender,</i>		
A.	Ū'-nūm,	Ū'-nām,	Ū'-nūm,
V.	Ū'-nē,	Ū'-nā,	Ū'-nām,
A.	Ū'-nō,	Ū'-nā,	Ū'-nō.

PLURAL.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	Ū'-nī,	Ū'-nā,	Ū'-nā,
G.	Ū'-nō'rūm,	Ū'-nā'rūm,	Ū'-nō'rūm,
D.	Ū'-nīs, <i>of every gender,</i>		
A.	Ū'-nōs,	Ū'-nās,	Ū'-nā,
V.	Ū'-nī,	Ū'-nā,	Ū'-nā,
A.	Ū'-nīs, <i>of every gender.</i>		

ders on the E'bro) retains the long e, and makes ū'b'ērā and ū'b'ērūm in the feminine and neuter genders.

⁴⁵ Except, however, the eleven adjectives in -ē or -ī, mentioned in note 51, below: for they are wholly of the third declension of substantives.

⁴⁶ Tō'tūs, *the whole*, must not be confounded with tō'tūs, *so many*, the precedent to quō'tūs, *how many*—for, these two adjectives, namely, tō'tūs and quō'tūs are declined like dō'nūs.

⁴⁷ The other adjectives are, ū'l'ūs, *any*; ā'l'lūs, *another*, and nē'ītēr, *neither of the two*, making (in all) nine:—to which may be added the compounds of ū'tēr; as, ū'tēr'quē, *each of the two or both*, ū'tēr'vis, *which of the two you like*, ū'tēr'libēt, *whichever of the two you please*: likewise, ā'l'tēr'ūtēr, *one and the other*, genitive, ā'l'tēr'ūtēr's, *of both the one and the other*:—but this last is not un-frequently written as two distinct words, ā'l'tēr ū'tēr; genitive, ā'l'tēr'ūs ū'tēr'ūs and ā'l'tēr'ūs ū'tēr'ūs. The genitive of ā'l'tēr, it may here be observed, is always ā'l'tēr'ūs; and that of ū'l'ūs is always ā'l'tūs, as if by crasis for ā'l'tūs: the genitive of ū'tēr is ū'tēr'ūs more frequently (perhaps) than ū'tēr'ūs.

⁴⁸ Here it may be proper to remark, that ū'nūs signifies 'a single one,' or 'one of many,' whereas ā'l'tēr signifies 'one of two': thus, ū'nūs ē d'g'tia, *one of the fingers*, ā'l'tūs ā'l'tō'rūm, *one of the scholars*: ā'l'tēr ōcūlō'rūm, *one of the eyes*: sometimes, too, ū'l'ūs is contrasted with ā'l'tēr; as ū'l'ūs, *the one*, ā'l'tēr, *the other*: and sometimes ū'l'ūs is contrasted with itself, that is, when

NOTE. Ū'nūs has no plúral númer, unless it be joined to a noun that has not the singular númer; as, ū'nāe lītērā, *a letter*; ū'nā mōē'nīā, *a wall*.⁴⁹

In like manner, also, is declined ā'līūs, *another*; which makes ā'līūd in the neuter gender singular númer.

A NOUN adjective of three articles is declined after the third declension of substantives; as, trīs'tis, *sad*; mē'līōr, *better*; fē'līx, *happy*.⁵⁰

SINGULAR.

N.	<i>hic et hæc</i>	Trīs'-tīs, ⁵¹	<i>hoc</i>	trīs'-tē,
G.	<i>hujus</i>	Trīs'-tīs,	<i>of all genders,</i>	
D.	<i>huic</i>	Trīs'-tī,	<i>of all genders,</i>	
A.	<i>hunc et hanc</i>	Trīs'-tēm,	<i>hoc</i>	trīs'-tē,
V.	<i>O</i>	Trīs'-tīs,	<i>neuter; O trīs'-tē,</i>	
A.	<i>ab hoc, hæc, hoc</i>	Trīs'-tī. ⁵²		

one, and *another*, instead of *one*, and *the other*, are meant:—thus, ā'līūs cāntā'bāt, ā'līūs sāltā'bāt, *one was singing, another was dancing*; ā'līi sāltā'bānt, ā'līi cāntā'bānt, *some were dancing, others were singing*. Ū'nūs, *one*, is compounded with quis'quē, to signify *every individual one*:—as, ūnīquis'quē, ūnā'quā'quē, ūnūmquōd'quē,—*genitive*, ūnīscūjūs'quē,—*dative*, ūnīcui'quē; *accusative*, ūnūmquēm'quē, ūnāmquām'quē, ūnūmquōd'quē. Ū'nūs likewise enters into composition, but not in an entire state, with several adjectives and participles: as, ūnā'nīmīs'vėl ūnā'nīmūs, *of one mind*; ūnīcōr'nīs, *having only one horn*; ūnō'cūllūs, *one-eyed*; ūnīgē'nītūs, *the sole begotten*. And some few adjectives and substantives claim from it their derivation; as, ū'nīcūs, *the only one*; ū'nītās, *unity or oneness*.

⁴⁹ Or to any noun plural, which, though it may have the singular númer, yet, is taken collectively in an individual or undivided sense: as, ū'nī sēx dī'ēs, *one six days*, that is, *the duration or space of six days*; ū'nā vēstīmēt'ā, *one suit of clothes or of apparel*.

⁵⁰ Some grammarians talk of three declensions of adjectives; that is, they rank all adjectives of three terminations, in the first declension; those of two, they class in the second; and those of one, in the third: but this arrangement is indeed of very little use.

⁵¹ The eleven adjectives that follow, have either three or two terminations in the nominative and vocative cases singular, that is, they have either *-ēr*, or *-is*, in the masculine gender of those two cases; but are in all the other cases declined like trīs'tis:—namely, ā'cēr, *sharp*, ā'līōēr, *brisk*, cē'lēr, *speedy or swift*, cē'lēbēr, *renowned*, sā'lū'bēr, *wholesome*, vō'lūcēr, *swift of wing*, cāmpes'tēr, *champaign*, pēdēs'tēr, *belonging to foot*, ēquēs'tēr, *pertaining to horse*, ālvēs'tēr, *woody*, pālūs'tēr, *marshy*. These eleven adjectives, in the nominative and vocative cases singular masculine gender, have *-ēr* or *-is* with the loss of *e* in all except cē'lēr. Thus we say, ā'cēr vėl ā'crīs, ā'crīs, ā'erē, or hīc et hāc ā'crīs, hoc ā'crē; but, cē'lēr vėl cē'lēris, cē'lēris, cē'lērē; or, otherwise, hīc et hāc cē'lēris, hoc cē'lērē.

⁵² All adjectives which have the vowel *-ē* for terminational letter in the nominative case singular, neuter gender, have *-ī* only, in the ablative.

A.	<i>hunc et hanc</i>	Fē-līcēm, hoc	fē-lix,
V.	<i>O</i>	Fē-lix, of all genders,	
A.	<i>ab hōc, hāc, hōc</i>	Fē-li'cē vel fē-li'ci.	⁵³

PLURAL.

N.	<i>hi et hæ</i>	Fē-līcēs, hæc	fē-li'cīā,
G.	<i>hōrum, hārum, hōrum</i>	Fē-līcūm,	
D.	<i>his</i>	Fē-līcībūs, of all genders,	
A.	<i>hos et has</i>	Fē-līcēs, hæc	fē-li'cīā,
V.	<i>O</i>	Fē-līcēs, neuter, O	fē-li'cīā,
A.	<i>ab his</i>	Fē-līcībūs, of all genders.	

ām'bō, both, and dūō, two, are nouns adjective; and are thus declined in the plural number only:—

N.	ām'-bō,	ām'-bē,	ām'-bō,	both,
G.	ām-bō'rūm,	ām-bā'rūm,	ām-bō'rūm,	of both,
D.	ām-bō'būs,	ām-bā'būs,	ām-bō'būs,	to both,
A.	ām'-bōs vel -bō,	ām'-bās,	ām'-bō,	both,
V.	ām'-bō,	ām'-bās,	ām'-bō,	O both,
A.	ām-bō'būs,	ām-bā'būs,	ām-bō'būs,	with both.

ter gender in the singular number, and very rarely in the plural. Patronymic adjectives derived from the Greek, terminating in -is, or, in -ās, as, Pīēria, Pīerian, Sīcēlla, Stāllian, Dryās, Dryad, Lēs būs, Lesbian, Iē-tiās, Aētīe, Aētīe, or Athēnīan, Icha'ās, Achæan, are hardly ever met with, except of the feminine gender, and mostly (although not always) of the plural number: these have -is, and -ās, respectively (in preference to -būs) in the dative and ablative cases plural; and as they bear a great resemblance to substantives proper, and are very often assumed substantively, so, in the opinion of several grammarians, they are strictly substantives patronymic, or gentile. The two Latin adjectives, vic'trix, victorious, and ul'trix, avengful, are, indeed, by some, regarded as being confined to the feminine gender; at least in the singular number: but this is not true, for they occur in the neuter gender of both numbers; and were, I have no doubt, used in the masculine gender also. Some few Greek adjectives of other terminations than those, which I have mentioned, will sometimes present themselves in the course of reading; as, for example, A'ōh, I'ōnis, Aōntian, (which likewise partakes much of the character of a substantive,) but these we leave to the student.

⁵³ All adjectives (of one termination) in -er, -is, -is, -is, -is, -is, -is, -is, and in -pās, -cūlter, -cōr'pār, have -i only, in the ablative singular, and -ūm, (not -iūm) in the genitive plural. To these might be added a few adjectives of the other endings specified in note 57, above:—but several of these have sometimes -i in the ablative. Mē'mōr, mindful, and pār, like, or equal, have -i only, in the ablative case singular; but the former has -ūm, the latter -iūm in the genitive plural:—v'ētīs, also, makes v'ētērūm. The compounds of pār, as im'pār, uneven or odd, dis'pār, unequal or unlike, have -i or -is, in the ablative, indifferently; and -ūm or -iūm in the genitive plural.

COMPARISON OF ADJECTIVES.

Most, but not all, adjectives have three degrees of signification; or comparison:—

1. The positive, which denotes the quality of a thing absolutely:—*as, dōctūs, learned; brēvis, short.*

2. The comparative, which increases else lessens the quality:—*as, dōctiōr, more learned; brēvior, shorter or more short:—*

And it (namely, the comparative degree) is formed of the first case of the positive that ends in *-ī*, by adding thereto the syllable *-ōr*, in the masculine and feminine genders; and the syllable *-ūs*, in the neuter:—*as, of*

Dōctūs, genitive, dōctī, is formed hic et hæc dōctiōr, hoc dōctiūs, more learned. Of

Brēvis, dative, brēvi, is in like manner formed hic et hæc brēvior, hoc brēviūs, shorter or more short.

3. The superlative, which increases or diminishes the signification, or comparison, to the greatest degree:—*as, dōctis'simūs, dōctis'simā, dōctis'simum, the most learned; brēvis'simūs, brēvis'simā, brēvis'simum, the shortest:—*

And it (namely, the superlative degree) is formed also of the first case of the positive that ends in *-ī*, by adding thereto the termination *-simūs*:—*as, of the*

Genitive, dōctī, is formed dōctis'simūs, most learned.

And, of the

Dative, brēvi, is formed brēvis'simūs, the shortest.

OBSERVE. Many adjectives vary from these General Rules, and form their comparison irregularly:—*as,*

<i>Bōnūs</i>	<i>good,</i>	<i>mēliōr,</i>	<i>better,</i>	<i>ōptimūs,</i>	<i>best.</i>
<i>Mālūs,</i>	<i>bad,</i>	<i>pējōr,</i>	<i>worse,</i>	<i>pēs'simūs,</i>	<i>worst.</i>
<i>Māgnūs,</i>	<i>great,</i>	<i>mājōr,</i>	<i>greater,</i>	<i>māx'imūs,</i>	<i>greatest.</i>
<i>Pārvūs,</i>	<i>little,</i>	<i>mēliōr,</i>	<i>less,</i>	<i>mīn'imūs,</i>	<i>least.</i>
<i>Mūltūs,</i>	<i>much,</i>	<i>plūs,</i> ⁵⁰	<i>more,</i>	<i>plū'imūs,</i>	<i>most.</i>

⁵⁰ This comparative is not found either of the masculine or feminine gender in the singular number; the neuter gender "plūs" followed by a genitive case being upon all occasions used when either of the other two genders

Dīvēs, rich, dī'tiōr,⁶⁰ *richer or more rich, dī'ti'sīmūs, the richest or most rich.*

Nēquām,⁶¹ *wicked, nē'quōr, more wicked, nēquīs'sīmūs, most wicked.*

Ēxtēr'nūs, outward, ēxtē'riōr,⁶² *more outward, ēxtre'mūs vel ēx'timūs, uttermost or most outward.*

In'fērūs, low, inf'ēriōr, lower or more low, inf'imūs vel ī'mūs, lowest or most low.

may come into need: but, in the plural number, plus makes *hi et hæ plūrēs, hæc plūrē vel plūrā;* genitive, *hōrum, hārum, hōrum plūrūm vel plūrūm;* dative, *hi plūrībūs* of all genders, and so forth.

⁶⁰ This comparative is formed by syncopé from *div'tiōr;* which last word occurs in the best authors, though perhaps less frequently than *dī'tiōr.*

⁶¹ This adjective, (which is wholly indeclinable in the positive degree,) is a corruption of "nē æ'quūs," *not just*:—so *nūllūs, nūllā, nūllūm, none,* was formed by syncresis, of "nē ūllūs, nē ūllā, nē ūllūm," *not any.*

⁶² *ēxtē'riōr* is properly the comparative degree of the obsolete adjective *ēx'tē'riūs, outward,* from which it appears (unquestionably) to have been formed: use, however, has constituted it the comparative of *ēxtēr'nūs*:—in like manner, also, ought *inf'ēriōr,* and *sūp'ēriōr,* to be considered the comparatives of *inf'ēr'nūs* and *sūp'ēr'nūs* respectively, as well as of *in'fērūs* and *sū'p'ērūs.* Many grammarians, and not without much reason, regard *ēxtē'riōr, inf'ēriōr, cū'tē'riōr, ūltē'riōr, sūp'ēriōr, inf'ēriōr, pri'ōr, postē'riōr,* with their superlatives, to have the adverbs or else prepositions *ēx'trā, without, in'trā, within, cū'trā, on this side, ūl'trā, beyond, sū'p'rā, above, in'frā, below or beneath, prā, before, pōst, after,* for their positives respectively; thus:—

Positive	Comparative	Superlative
<i>prā, before,</i>	<i>pri'ōr, former,</i>	<i>prī'mūs, first,</i>
<i>pōst, behind,</i>	<i>pōstē'riōr, more behind,</i>	<i>pōstrēmūs, last,</i>
<i>in'tūs, within,</i>	<i>intē'riōr, } inner or</i>	<i>in'timūs, } innermost or</i>
<i>in'trā, } within,</i>	<i>} more within,</i>	<i>} most within,</i>
<i>ēx'tēr, } without,</i>	<i>ēxtē'riōr, } outer or</i>	<i>ēxtre'mūs, } uttermost or</i>
<i>ēx'trā, } without,</i>	<i>} more without,</i>	<i>ēx'timūs, } most without,</i>
<i>cū, } on this side,</i>	<i>cū'tē'riōr, } nearer or</i>	<i>cū'timūs, } next or</i>
<i>cū'trā, } on this side,</i>	<i>} more towards,</i>	<i>} most towards,</i>
<i>ūl'tēr, } beyond,</i>	<i>ūltē'riōr, farther,</i>	<i>ūl'timūs, } farthest</i>
<i>ūl'trā, } beyond,</i>		<i>} or last,</i>
<i>in'fēr, } beneath,</i>	<i>inf'ēriōr, } more beneath</i>	<i>in'fimūs, } most beneath</i>
<i>in'frā, } beneath,</i>	<i>} or lower,</i>	<i>īmūs, } or lowest,</i>
<i>sū'p'ēr, } above,</i>	<i>sūp'ēriōr, } more above</i>	<i>sūp'rēmūs, } most above</i>
<i>sū'p'rā, } above,</i>	<i>} or higher,</i>	<i>sūm'mūs, } or highest,</i>
<i>prō'pē, near,</i>	<i>prō'pi'ōr, nearer,</i>	<i>prōx'īmūs, nearest.</i>

To these, did our limits permit, we certainly might add very many more: but, for the present, the above must suffice. In some of the instances which are here adduced, the original positive is obsolete; and in others, an adjective rather than a preposition or an adverb ought to be regarded as the positive: such, for example, as, *inf'ēriōr* and *sūp'ēriōr,* which have the adjectives *in'f'ērūs* and *sū'p'ērūs* rightly for positive degree: yet in others, as *pri'ōr* and *prō'pi'ōr,* the adverbs or prepositions *prā, before,* and *prō'pē, near,* seem to be the words from which those comparatives have been formed.

Sūp'ērūs, *high*, sūp'ērōr, *higher or more high*, sūp'rēmūs
vel sūm'mūs, *highest or most high*.

In'tūs, *inward*, int'ērōr, *more inward*, In'timūs, *innermost*
or *most inward*.

Jū'venīs, *young*, jū'nīōr, *younger*.

Sē'nēx, *old*, sē'nīōr, *older*.

Prī'ōr, *former*, prī'mūs, *first*.

Prō'pīōr, *nearer*, prōx'īmūs, *nighest or nearest*.

ūlt'ērōr, *farther*, ūlt'īmūs, *last*. With some others. ⁶³

⁶³ The adjectives, (not here specified,) which, in addition to those already given, vary from the general rule, may be classed under one, or other, of the seven heads following. *First*, adjectives borrowing their comparison from adjectives of some other termination:—*second*, adjectives forming their superlative degree of comparison irregularly:—*third*, adjectives wanting the positive degree:—*fourth*, adjectives wanting the comparative degree:—*fifth*, adjectives wanting the superlative degree:—*sixth*, adjectives which are found only in the positive degree:—and *seventh*, adjectives which are found only in the comparative degree.

1. Adjectives borrowing their comparison.

All adjectives ending in *-ācūs*, *-ficiūs*, *-lōquūs*, and *-vōlūs*, change the final *-i* of the first case of the positive degree which terminates in that vowel, into *-en'tiōr* for the masculine, and also feminine gender, of the comparative degree; and into *-en'tiūs*, for the neuter. Again, they, in like manner, form the superlative degree by changing the same *-i* into *-en'tis'simūs*; *-en'tis'simā*, *-en'tis'simūm*: as though actually borrowing their comparison from participles in *-ācēns*, *-ficiēns*, *-lōquēns*, and *-vōlēns*. For example, *mūn'ficiūs*, *mūn'fici-*
cent, makes *hic et hæc mūn'ficien'tiōr*, *hæc mūn'ficien'tiūs*, *more munificent*, *mūn'ficien'tis'simūs*, *mūn'ficien'tis'simā*, *mūn'ficien'tis'simūm*, *most munificent*; and so of adjectives of the other three terminations: but *mir'ficiūs*, *wonderful*, has either *mir'ficien'tis'simūs* or *mir'fici's'simūs*, *most wonderful*, in the superlative degree; and perhaps some of the rest are similarly formed.

2. Adjectives forming their superlative degree irregularly.

Several adjectives of this class are given in the E'ton text, and these need not therefore be repeated:—we shall add only the four following, and which, in the comparative degree, are regular:—

<i>Positive</i>	<i>Superlative</i>
mātūr'ūs, <i>mature or ripe</i> ,	mātūr'īmūs, <i>the ripest or most ripe</i> .
vēt'is, <i>old or ancient</i> ,	vēt'ērīmūs, <i>very old or most ancient</i> .
dēx'tēr, <i>right or on the right hand</i> ,	dēx'timūs, <i>the most to the right</i> .
sinis'tēr, <i>left or on the left hand</i> ,	sinis'timūs, <i>the most to the left</i> .

With these, some folks (as Válpý,) couple *cī'tēr*, *near*, *cī'timūs*, *nearest*; and *pōs'tērūs*, *postern or behind*, *pōs'trēmūs*, *last or most behind*: but *cī'timūs* and *pōs'trēmūs* we, in note 62, above, formed (though perhaps less properly) from the adverbs or prepositions *cis* or *cī'trā*, *on this side*, and *pōst*, *after*.

3. Adjectives wanting the positive degree.

The adjectives of this class are, by no means, numerous, if we are allowed to call an adverb, or a preposition, a positive degree; which, strictly speaking,

Adjectives ending in -ār form the superlative degree from the nominative case singular, masculine gender, of

however, we hardly can. These two adjectives following seem entirely destitute of a positive degree, even in the latitude to which we have just alluded—

Comparative		Superlative	
dēt'ār, worse,		dēt'ārīmūs, worst,	
ōclār vel ōc'ār, swifter,		ōcis'īmūs, speediest or swiftest.	

The former of these seems indeed to have had dēt'ār, or some such like, for positive degree, but which has long since become obsolete.

4. Adjectives wanting the comparative degree.

Of this class the thirteen adjectives, which here follow, are those which occur more frequently; but several others might be added:—

Positive		Superlative	
bēl'ūs, spruce or fine,		bēllis'īmūs, most spruce,	
divēr'ūs, different,		divērsis'īmūs, most different,	
fīd'ūs, faithful,		fīdis'īmūs, most faithful,	
in'cl'yūs, renowned,		in'cl'yūs'īmūs, most renowned,	
in'vic'ūs, invincible,		in'vic'ūs'īmūs, most invincible,	
in'v'ītūs, unwilling,		in'v'ītūs'īmūs, most unwilling,	
mēll'ītūs, sweet with honey,		mēllit'īs'īmūs, sweetest with honey,	
mēr'itūs, destroying,		mēr'tis'īmūs, most destroying,	
nō'v'īs, new or late,		nō'vis'īmūs, newest or latest,	
nū'p'ēr'ūs, recent,		nū'p'ēr'ūs'īmūs, most recent,	
pār, equal,		pār's'īmūs, every way equal,	
pērsuā's'ūs, persuaded,		pērsuās'īs'īmūs, fully persuaded,	
sā'c'ēr, holy,		sāc'ēr'ūs'īmūs, most holy.	

A few of these (just named) are participles rather than adjectives; or, at all events, they are participial, that is, participles used adjectively, without reference to time. Thus, in'vic'ūs is a participle, if we translate it 'unconquered,' because this meaning is connected with the past; but the same word in'vic'ūs is a participial adjective, if we render it 'invincible,' because in that sense it is not confined to the past, present, nor future.

5. Adjectives wanting the superlative degree.

The number of adjectives of this class is exceedingly numerous, if we admit into it all adjectives which are not compared: but in a more limited acceptation, namely, a class of adjectives which have the positive and comparative degrees, but not the superlative, the number is very considerably diminished; embracing only such adjectives as end in -ā'ūs, -ī'ūs, and -b'ūs, with most of those in -ā'nūs, -r'ūs, and -in'quūs:—to which may be added (in addition to the two given in the E'son text,) the following:—

Positive		Comparative	
ā'dōlēs'cēna, young or youthful,		ā'dōlēs'cēn'ār, younger,	
dūr'ās'ting, lasting,		dūr'ās'ting'ār, more lasting,	
in'gēna, great or huge,		in'gēn'ār, more huge,	
ōp'īmūs, fertile or rich,		ōp'īm'ār, more fertile,	
prō'nūs, prone,		prō'n'ār, more prone,	
sāt'ūr, full,		sāt'ūr'ār, more full.	

But the first, third, fifth, and sixth of these six admit well enough of the following superlatives respectively: ā'dōlēs'cētis'īmūs, most youthful; in'gēn'

Likewise, if a vowel comes before *-ūs*, in the nominative case singular, masculine gender, of the positive degree of an adjective, the comparison is generally made by *mā'g'is*, *more*, and *māx'īmē*, *most*:⁶⁶ as,

Pīūs, *gdly*, *dūtīful*, or *affectionate*; *mā'g'is pīūs*, *more gdly*, *more dūtīful*, or *more affectionate*; *māx'īmē pīūs*, *most gdly*, *most dūtīful*, or *most affectionate*.

OF A PRONOUN.

A PRONOUN⁶⁷ is used instead of a noun, and is declined with number, case, and gender.

There are fifteen pronouns: namely,

Ē'gō, <i>I</i> ,	īp'sē, <i>himself</i> ,	sū'ūs, <i>his</i> ,
tū, <i>thou</i> ,	is'tē, <i>that</i> ,	nōs'tēr, <i>ours</i> ,
īl'ē, <i>he</i> ,	hīc, <i>this</i> ,	vēs'tēr, <i>yours</i> ,
īs, <i>he</i> ,	mē'ūs, <i>mine</i> ,	nōs'trās, <i>of our country</i> ,
sū'ī, <i>of himself</i> ,	tū'ūs, <i>thine</i> ,	vēs'trās, <i>of your country</i> .

To these may be added their compounds, *Ē'gōmēt*, *I myself*, *tū'tē*, *thou thyself*, *ī'dēm*, *the same*; also the relative *quī*, *who*, or *what*; and *cū'jās*, *of what country*.

mīlis, *very similar or exceedingly like*. The superlative degree of this last increases the likeness to the very utmost, being even more expressive than *vā'l'dē simīl'īmūs*; but these superlatives ought to be used with much reserve. Adjectives in *-īlis*, *-īlis*, and *-bīlis* (see note, 63, above,) have seldom, or never, the superlative degree; and rarely, the comparative.

⁶⁶ Although all adjectives ending in *-ūs* pure may be compared by help of these two adverbs, yet many of them have also their regular degrees of comparison; thus, *āsal'dūtīs*, *āsal'dūtōr*, *āssidū'īs simūs*, *assiduous*; *strē'nūtīs*, *strē'nūtōr*, *strē'nūtīs simūs*, *strēnuous*.

⁶⁷ Pronouns, as the name very clearly indicates, are substitutes for nouns, supplying the place of the latter, and preventing them (as it were) from being too frequently repeated: they have always reference, therefore, to some person or thing before mentioned,—else to which allusion is made without previous mention. Pronouns are either Simple or Compounded: and they are moreover divided into *Personal*, *Demonstrative*, *Relative*, *Interrogative*, *Possessive*, *Indefinite*, and *Patrial*. The simple pronouns, in Latin, amount to eighteen in number; namely, the fifteen given in the E-ton list, above; with the relative *quī*, *who*, the interrogative, *quīs*? *who*, or, *what*? which last, however, some regard as a compound of *quī* with *īs*; and the patrial, *cū'jās*, *of what country*. Of these, *Ē'gō*, *I*, *tū*, *thou* (or *you* by courtesy,) and *sū'ī*, *of himself*, *of herself*, *of itself*, or *of themselves*, are substantives of all genders:—the remaining fifteen are adjectives. But of these simple adjective pronouns, sé-

DECLENSION OF PRONOUNS.

Ē'gō, tū, sū'ī,⁶⁸ are pronouns substantive, and are thus declined :—

SINGULAR.		PLURAL.	
N.	Ē'gō, I,	N.	Nōs, we,
G.	M'ī, of me,	G.	Nōs'trūm, vèl -ī, ⁷⁰ of us,
D.	M'ī'hī, ⁶⁹ to me,	D.	Nō'bīs, to us,
A.	Mē, me,	A.	Nōs, us,
V.	—, —,	V.	—, —,
A.	Mē, from me.	A.	Nō'bīs, from us.

veral are assumed substantively : as, il'ē, in the masculine gender; *he*; il'ī, in the feminine gender, *she*; il'lūd, in the neuter gender, *it*. In like manner are hic, hęc, hęc, *this*, is'tē, is'tā, is'tūd, *that*, and is, ē'a, id, *he, she, it*, usurped; and more rarely, ip'ē, ip'ē, ip'sūm, *himself, herself, itself*: also, the relative, qui, *who*; and some few others. Again, the pronouns Ē'gō, I, and tū, *thou or you*, with their plurals nōs, *we*, and vōs, *ye or you*, are termed primitives, because from them are derived the possessives mō'ūs, *mine*, tū'ūs, *thine*, nōs'tēr, *ours*, vōs'tēr, *yours*:—sū'ī, *of himself*, is also a primitive pronoun, the possessive sū'ūs, *his own, her own, its own, or their own*, being derived from it. The last, namely sū'ī, and its derivative sū'ūs, are styled reflex, because, pointing always reflectively to the chief noun preceding them, they are in a manner reciprocals of one another. With Ē'gō, tū, and sū'ī, through their several cases, are often found the like cases of ip'ē, ip'ē, ip'sūm, agreeing in gender, and in number, with the person understood in those primitive and simple pronouns. The same personals, too, and ip'ē, are sometimes met with, in different cases; but then there is necessarily understood with ip'ē, in whatever case this pronoun may be, the personal in the same case:—thus, tē ip'ē cū'pās, *thou thyself blamest*; understand tē before ip'ē. The meaning of this sentence is very different from that of tē ip'sūm cū'pās, *thou blamest thyself*, because the emphasis or stress is on the nominative to the verb in the former; and on the accusative after the verb in the latter.

⁶⁸ These three pronouns take -mēt after them, in all their cases, whenever a speaker, or writer, intends to mark more than ordinary emphasis: and in the nominative case (singular) of tū, the syllable -tē is often inserted between the pronoun and the adjunctive, -mēt:—thus, vī'di ē'gōmēt, *I my own self saw*: fēcī'sēs tū'tēmēt, *thou, thy own self, wouldst have done (it)*. In so far, however, as regards the second person, tū'tē is often used, perhaps, than tū'tē-mēt. In the accusative singular, tē is sometimes doubled; as tē tē, *thy identical self*: and in like manner, both in a singular and plural sense, we frequently meet with sē'sē, *him very self or them own selves*. Finally, in the ablative case, both singular and plural, these three pronouns, in common with the relative, are followed by the preposition cūm in composition: as, mē cūm, *with me*, sū cūm, *with or by himself or themselves*; vōbis cūm, *with you*.

⁶⁹ The dative m'ī'hī, *to me*, is often contracted by the poets, and sometimes by the prose writers, into mī; like n'ī'hīl, *nothing*, into nīl, *nought*.

⁷⁰ The genitive plural of ē'gō, was originally nōstrō'rūm, when the person alluded to was masculine; and nōstrā'rūm, when that person was of the femi-

SINGULAR.		PLURAL.	
N.	Tū, ⁷¹ <i>thou,</i>	N.	Vōs, <i>ye or you,</i>
G.	Tūī, <i>of thee,</i>	G.	Vēs'trūm ⁷² vel -ī, <i>of you,</i>
D.	Ty'bi, <i>to thee,</i>	D.	Vō'bis, ⁷³ <i>to you,</i>
A.	Tē, <i>thee,</i>	A.	Vōs, <i>you,</i>
V.	Tū, <i>O thou,</i>	V.	Vēs, <i>O ye or you,</i>
A.	Tē, <i>with thee.</i>	A.	Vō'bis, <i>with you.</i>

Sūī, of himself, of herself, of itself, of themselves, has no nominative or vocative case, and is thus declined :—

SINGULAR and PLURAL.

N.	_____	} <i>herself, itself, themselves.</i>
G.	Sūī, <i>of himself,</i>	
D.	Sī'bi, <i>to himself,</i>	
A.	Sē, <i>himself,</i>	
V.	_____	
A.	Sē, <i>by himself,</i>	

īllē, *he,* īllā, *she,* and īstē, *that,* are thus declined :—

SINGULAR.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	īllē,	īllā,	īllūd,
G.	īllūs vel īllūs,	<i>of all genders,</i>	
D.	īlli,	<i>of all genders,</i>	
A.	īllum,	īllām,	īllūd,
V.	_____	_____	_____
A.	īllō,	īllā,	īllō.

nine gender. But, in process of time, this genitive became nōstrūm, by syncope : and occasionally, nōstrī. Of these the former was generally used after numerals, partitives, comparatives, and superlatives ; the latter, after all other nouns and verbs : but to this practice some few exceptions are met with.

⁷¹ Tū, in the singular number, ought always to be rendered " *thou* : " for, although the English, French, and some other nations use the second person plural (out of politeness, as it is thought,) for the second person singular, yet we cannot say " *you art,* " neither can we (with any degree of propriety,) say " *you was.* " This last expression, however, appears only to have fallen of late into disuse ; for in the writings of several learned Englishmen of the last age, it very frequently occurs. The vulgar employ it still.

⁷² The observation made on the genitive plural of ē'gō, (in note 70, above,) is equally applicable to this genitive ; which (like that of ē'gō,) was originally vōstrōrūm and vōstrārūm ; and, by antithesis, vēstrōrūm and vēstrārūm.

⁷³ In Shakespeare, and in some other early writers, we meet with " *ye* " in the objective case, — but latter times hardly furnish a parallel to this. Indeed,

PLURAL.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	īlī, ⁷⁴	īlīā,	īlī,
G.	īllō'rūm,	īllā'rūm,	īllō'rūm,
D.	īlīs, of all genders,		
A.	īlōs,	īlās,	īlī,
V.	—		
A.	īlīs, of all genders.		

In like manner, also, is declined *īp'sē*, *he himself*; except, that the nominative and accusative cases, singular, have *īp'sūm* in the neuter gender.

Is, he, she, or that, and quī, who, are thus declined:—

SINGULAR.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	īs,	ēā,	īd,	N.	īī,	ēā,	ēā,
G.	ēīūs, of all genders,			G.	ēō'rūm,	ēā'rūm,	ēō'rūm,
D.	ēī, of all genders,			D.	īīs vel ēīs vel aīs vel īs, ⁷⁵		
A.	ēūm, ēām, īd,			A.	ēōs,	ēās,	ēā,
V.	—			V.	—		
A.	ēō,	ēā,	ēō.	A.	īīs vel ēīs vel aīs vel īs.		

except in solemn compositions, this word is seldom used even in the nominative and vocative cases; and therefore in the English of the genitive, dative, accusative, and ablative cases plural of *īī*, I have not admitted it. But, in the nominative and vocative cases, I certainly could like to hear it in conversation much oftener than the taste of the present day seems to sanction.

⁷⁴ For *īlī*, and *īlīs*, we sometimes meet with *ālī*, and *ālīs*, agreeably to the more ancient mode of spelling. The dative and ablative cases singular of this pronoun were originally *ālī*, and afterwards *īlī*; from which, by dropping the first vowel of the final diphthong we have the common dative *īlī*; and by dropping the last vowel of the same diphthong (retaining the first) we have the common ablative *īlō*. The neuter is in both instances like the masculine. Again, the dative singular, feminine gender, was at first, *ālī* and afterwards *īlī*; from which, by a process similar to that employed for the masculine and neuter genders, the present dative *īlī* and ablative *īlō* were obtained. Precisely, too, like those cases of *īlī* were the dative and ablative cases singular of *hīc*, *ī*, and *quī*:—namely, *hīc*, *ēī*, and *quī*, for the masculine and neuter genders, and *hīc*, *ēā*, and *quā*, for the feminine gender. The adverb *ēc'cē*, or rather a fragment of that adverb, enters into composition with *īlī* in the masculine and feminine genders of the accusative case both in the singular and plural number:—as, *īlīim*, *ēlām*, *ēlōs*, *ēlās*. The compound of *īlī* with *hīc* we shall notice in page 50, below.

⁷⁵ The very early writers, as Plautus, frequently used *ībūs* for *īīs*; and in like manner *hībūs* for *hīs*. In the singular number, also, we meet with *ēī*,

In like manner also is declined its compound *īdēm*, the same; as, *Nominative*, *īdēm*, *ēādēm*, *īdēm*; *Genitive*, *ējūs'dēm*; *Dative*, *ēīdēm*, &c. ⁷⁶

SINGULAR.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	Qui, ⁷⁷	quæ,	quod,
G.	Cū'jūs, of all genders,		
D.	Cui, of all genders,		
A.	Quēm,	quām,	quod,
V.	—		
A.	{ Quō, { vèl qui, of all genders. ⁷⁸		quō:

PLURAL.

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	Qui,	quæ,	quæ,
G.	Quō'rūm,	quā'rūm,	quō'rūm,
D.	Qui'būs vèl quē'is vèl que'is vèl quīs,		
A.	Quōs,	quās,	quæ,
V.	—		
A.	Qui'būs vèl quē'is vèl que'is vèl quīs.		

In like manner also are declined its compounds,⁷⁹ qui'

for *ēim*: but these expressions have a long time been obsolete. With the adverb *ē'cē*, the pronoun *is* enters into composition exactly in the same way, and to the same extent as *īl'ē*: hence we have *ē'cūm*, *ē'cām*, *ē'cōs*, and *ē'cās*, but nothing further. Of *ējūs'cē*, also of *ējūs'mōdīs* and *ējūs'cēmōdīs*, we shall speak in page 50, below.

⁷⁶ This pronoun is very evidently a compound of *is*, with the adjunctive syllable *-dēm*, contracted by syncope into *-īdēm* for the masculine, and *īdēm* for the neuter gender. In the accusative case singular and genitive case plural it is generally pronounced and oftentimes written, *ēun'dēm*, *ēun'ādēm*, and *ēorūn'dēm*, *ēarūn'dēm*, the letter *m* being changed into *n* for the sake of the sound.

⁷⁷ Sometimes, though very rarely, *qui* is used for *quis*:—thus Cicero says, *qui tān'tūs fū'it lā'bōr*, *what so great exertion was it?* And Terence, *qui ē' rīt rū'mōr pō'pūlī*, *si id fē'cēris?* *what will the talk of the town* (literally, *the rumour of the people*) *be, if thou shalt have done it?*

⁷⁸ Although the ablative *qui* occurs of all genders, yet is used oftener, perhaps, in the neuter than in either the masculine or feminine gender. In both the singular, and plural number, the relative, whenever it is governed by the preposition *cūm* expressed, may be followed or preceded by that word at option: thus we may say, *cūm quō*, *cūm quē'bus*, or *quō'cūm*, *quā'cūm*, *quē'cūm*, *quē'bus cūm*; but the latter form is more elegant.

⁷⁹ In every compound (without exception) of the relative pronoun *qui*, *who*, the relative stands first:—but in those of the interrogative *quis*, *who or what?* the interrogative is sometimes first and sometimes last.

dām, a certain one; qui'vīs, qui'llibēt, any one you please; quicūn'quē, whosoever.

Quis, quā, quid or *quōd*,⁸⁰ *who?* or *what?* is declined like *qui*, *who*:—as are also *aliquis*, and other compounds of *quis*:⁸¹ these for the most part make the feminine gender of the nominative case singular, and the neuter of the nominative and accusative cases plural, in *-quā*.⁸²

Quis'quis, whosoever, is thus declined:—

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	<i>Quis'quis,</i>	_____	<i>quid'quid</i> vèl <i>quic'quid,</i>
G.	_____	_____	_____
D.	_____	_____	_____
A.	_____	_____	<i>quid'quid</i> vèl <i>quic'quid,</i>
V.	_____	_____	_____
A.	<i>Quō'quō,</i>	<i>quā'quā,</i>	<i>quō'quō.</i>

Mēs, tūs, sūs, are declined like *dō'nūs*, except only that *mēs* makes *mī*⁸³ in the vocative case singular, *mās-*

⁸⁰ Here it may be right to observe, that *quōd*, and any of its compounds, as, *aliquōd, quōd'vīs, quōd'dām, &c.* are used when they agree with a substantive (expressed) in the same case:—and that *quid*, with its compounds, as *aliquid, quic'vīs, quid'dām, &c.* either have no substantive expressed, else govern the substantive (with which they ought to agree) in the genitive case.

⁸¹ The compounds of *quis*, when it is put first, are, *quis'nām, who?* *quis'plēm* and *quis'quām, any one at all;* *quis'quē, every one;* and *quis'quā, whosoever.* This last has no feminine gender, except in the ablative, and is otherwise defective, as may be seen in this page. Again, *quis'quām* has often *quic'quām*, for *quis'quam*, in the neuter gender; and *quōd'quām*, for *quōd'quām*, in the accusative singular, masculine gender: but the feminine *quām'quām* is not found. The compounds of *qui*, also, change *s* into *n* before *d*: thus we often find *quēn'dām, quān'dām, quōrūn'dām, quārūn'dām, &c.* for *quēn'dām, quān'dām, quōrūm'dām, quārūm'dām, &c.* The compounds of *quis*, when it is set last, are *aliquis, some one;* *ec'quis, who? nō'quis, lest any one;* *si'quis, if any one;* *nūm'quis, whether any one;* but the last three may be read separate, *nō quis, si quis, nūm quis.*

⁸² This observation applies only to such compounds of *quis*, as terminate in that pronoun:—for those which begin with it, as *quis'nām*, have *quōd* and not *quā*. And here we may notice, that, in some few instances, *quis* is compounded twice: as for example, in *unūquis'quē, every individual one;* *ec'quis'nām, who? or what one at all?*

⁸³ The vocative case singular, masculine gender, of the possessive pronoun *mēs'is, mēs'is, mēs'um*, would, by analogy, be *mēs'is*: but *is* are contracted into *i*: hence, instead of *mēs'is*, we have *mī*; as, *mī fili, O my son.*

To the ablative case singular, feminine gender (and sometimes, too, though rarely, in the masculine gender,) of *mēs'is, tūs'is, sūs'is, nōs'ter*, and *vōs'ter* is

culina; and *tū'ia*, *sū'ia*, with many other pronouns, have no vocative case.⁸⁴

Nō'strās, *nē'strās*, and *cū'jūs*, are declined, Nominative, *nō'strās*, Génitive, *nō'strā'tis*, like *fē'līx*.⁸⁵

OF A VERB.

A VERB is the chief word in every sentence, and expresses either the *action* or *being* of a thing.

Of VERBS there are two Voices:—

I. The Active, ending in *-ō*; as *ā'mō*, *I love*.

II. The Passive, ending in *-ōr*; as *ā'mōr*, *I am loved*.

Of Verbs ending in *-ō*, some are actives transitive: as, *vin'cō*, *I conquer*; and these, simply by changing *-ō* into *-ōr*, become verbs passive; as, *vin'eōr*, *I am conquered*.

Added (for the sake of emphasis) the termination *-tē*:—as, *mēp'tē*, *tūp'tē*, *sūp'tē*, *nō'strāp'tē*, *vē'strāp'tē*: also, *mēp'tē*, *tūp'tē*, &c. but seldom.

⁸⁴ All nouns and pronouns with which the vocative *tū* cannot be coupled, so as to make sense, that is, all nouns and pronouns which cannot be rationally addressed, “*O thou*,” seem, of necessity, to want the vocative case:—as, *nē'mō*, *nobody*, *nūllūs*, *no one*, quōt, *how many*, *ē'gō*, *I*, *sū'i*, *of himself*, *hic*, *this one*. Yet several grammarians, quoting passages from the most approved Roman writers, contend that many pronouns with which “*tū*” cannot in strict propriety be joined, are nevertheless found in the vocative case: such, for example, as, *hic*, *illē*, *ip'sē*, *ī'dēm*. I adverted to this subject in note 15, above: and I shall only add, that no quotation, which I have ever seen, appears to me decisively to establish the use of a vocative in any of those pronouns. Indeed the passage adduced from Ovid in support of the vocative of *ī'dēm*, namely, “*nūnc ī'dēm Vir'bilis ē'st*, *now be the same Virbius*,” is demonstrative of nothing,—the pronoun *ī'dēm*, being to all intents, the nominative after *ē'st*.

⁸⁵ Grammarians, not a few, give us four separate and distinct declensions of simple pronouns in Latin:—the first declension containing *ē'gō*, *tū*, *sū'i*: the second, *illē*, *ip'sē*, *ī'dēm*, *hic*, *is*, *quī*, and *quis*: the third, *mē'ūs*, *tū'ūs*, *sū'ūs*, *nō's'tēr*, and *vē's'tēr*: and the fourth, *nō's'trās*, *vē's'trās*, and *cū'jūs*. To say the very least of this arrangement, it is systematic, and (on that account, if on no other) preferable to Lily's confused display.

And here it may be remarked, that to *hic*, and any of its cases ending in *c* or in *s*, there is often added the syllable *-cē*: as, *hīc'cē*, *hōc'cē*, *hūjūs'cē*, *hīc'cē*: and occasionally *-cīnē*, to any case ending in *c*. This pronoun is also compounded with *ī'dēm* and with *ī'dēm*: as, *ī'dēm*, *ī'dēm*, *ī'dēm*, and, *ī'dēm*, *ī'dēm*, *ī'dēm*. This last is frequently written without the *h*. And with the génitive *hū'jūs*, and likewise with *ē'jūs* and *cū'jūs*, is oftentimes read the génitive of *mō'di*, adjunctively: as, *hūjūs'mōdi*, *on this wise or of this manner*: *ējūs'mōdi*, *of that manner*: *cūjūs'mōdi*, *of which sort*, or, interrogatively,

Some are named neuters, and intransitives; as *gaũ'dēō*, *I am glad*: and these are never made passives.

Some verbs ending in *-ōr*, are called depónents,—and have an active signification:—as, *k'quōr*, *I speak*. And some few are neuters:—as *glō'rīōr*, *I boast*.⁸⁶

NOTE I. That verbs neuter ending in *-ōr*, and verbs depónent, are declined like verbs passive,—but with gé-runds and súpines like verbs active.

II. A verb is called transitive when the action passes on to the noun following:—as, *vin'cō tē*, *I conquer thee*; *vē'nērōr Dē'um*, *I worship God*.

III. A verb is called intransitive, or neuter, when the action does not pass on, or require a following noun: as, *cūr'rō*, *I run*; *glō'rīōr*, *I boast*.

of what manner or on what wise? And as *kū'jūs* takes *-cē* after it, (as has been said above) so *ē'jūs* and *cū'jūs* have sometimes the same adjunctive: as, *ē'jū-cē*, of that, pointingly: *cū'jūs cē*, of whose: or of what? Between the génitive singular also of those pronouns, and that of *mō'dūs*, this fragment of *ē'cē* is often thrust: as, *hū'jūcē'mō'di*, of this very sort.

⁸⁶ Besides the four sorts of verbs above mentioned, namely, *Actives*, *Passives*, *Neuters*, and *Depónents*, there are the following:—1. *Common Verbs*. 2. *Neuter-passive Verbs*. 3. *Inceptive Verbs*. 4. *Frequentative Verbs*. 5. *Meditative or Desiderative Verbs*.

A *Common Verb* is that which under a passive termination has a signification either active or passive:—as, *crim'nōr*, *I criminate* or *I am criminated*, that is, *I accuse* or *am accused*.

A *Neuter-passive Verb*, strictly speaking, is that which is partly active and partly passive in its termination; but, in its signification, is either wholly active else wholly passive:—such, for example, as, *aũ'dēō*, *aũ'sūs sūm*, *aũ'dē'rē*, *I dare*; and, *fr'ō*, *fac'tūs sūm*, *fr'ēri*, *I am made*. But under this head are generally (though less properly) ranked, any verbs of the active form with a passive signification:—as, *vā'pūō*, *I am beaten*; *vē'nēō*, *I am sold*; *ēx'tilō*, *I am banished*.

Inceptive Verbs are such as indicate that a beginning has been made, and they are formed from the second person singular of the present of the indicative of some simple verb of kindred meaning, by the addition of *-cō*:—hence they all end in *-cō*: as *cālēs cō*, *I wax hot*, from *cālēs*, *cālēa*, *I am hot*.

Frequentative Verbs are such as imply frequency or repetition of that which is the subject of the verb:—as, *clā'mō*, *I exclaim frequently*, from *clā'mō*, *I exclaim*; *cūr'sō* and *cūr'sitō*, *I run often*, from *cūr'rō*, *I run*; *jac'tō* and *jac'titō*, *I fling often*, from *jac'tō*, *I cast*. All frequentative verbs in *-ō* are formed from verbs of the first conjugation, by changing the final *-ū* of the last supine into *-ō*:—hence *cūr'sitō* and *jac'titō* are doubly frequentative, being formed from the frequentatives *cūr'sō*, and *jac'tō*, respectively. In verbs of any other conjugation than the first, the frequentative is formed by changing

IV. Verbs that have different persons are called verbs personal:—as, *Ēgō ā'mō*, *I love*; *tū ā'mās*, *thou lovest*.

And such as have not different persons are called verbs impersonal:—as, *tā'dēt*, *it irks*; *ōpōrtēt*, *it behoves*.

OF MOODS.

THERE are five moods; the indicative, the imperative, the potential, the subjunctive, and the infinitive.

The indicative mood either declares a thing positively, as *Ēgō ā'mō*, *I love*; else it asks a question, as *ā'mās tū?* *Dost thou love?*

The imperative mood commands or entreats: as, *vē'nī hūc*, *come hither*; *pār'cē mī'hi*, *spare me*.

It is also known in English by the sign *let*; as *Ēā'mūs*, *let us go*.

The potential mood implies "power" or "duty;" and in English is commonly known by these signs, *may*, *can*, *might*, *would*, *could*, *should*, or *ought*:—as, *ā'mēm*, *I may love*; *āmāvī'sēm*, *I might have loved*; and the like.

The subjunctive mood in Latin differs from the potential, only in that it is subjoined to another verb going before it in the same sentence; and has always some conjunction, or indefinite word, joined to it: as *Ērām mī'sēr cūm āmā'rēm*, *I was miserable when I loved*, that is, *when I was-in-love*; *nē'scīō quā'sīs sīt*, *I know not what sort of man he is*.

The infinitive mood hath neither number, person, nor nominative case; and is (commonly) known by the sign *to*; as, *āmā'rē*, *to love*.

OF GERUNDS AND SUPINES.

VERBS have three gerunds, ending in *-dī*, *-dō*, *-dūm*, and which have an active signification:—as, *āmā'n'dī*, *of loving*; *āmā'n'dō*, *in loving*; *āmā'n'dūm*, *loving*.

the final *-ū* of the last supine, into *-ō*: wherefore *ēūr'ō* and *jāc'ō* have *ēūr-ū* and *jāc'ū* respectively for their roots.

Denderative Verbs express some wish or desire,—and are all of the fourth conjugation; being formed by the conversion of *-ū* of the last supine of verbs into *-ūr'ō*: as, *ēūr'ō*, *I desire to eat*, from *ē'sū*, *to be eaten*.

The Súpines of verbs are two:—

The one ending in *-üm*, which signifies actively:—*as, ě'õ ämätüm, I go to love.*

The other ending in *-ü*, and having for the most part a pássive signification:—*as, diff'cílís ämätü, hard or difficult to be loved.*

OF THE TENSES OF VERBS.

IN VERBS there are five tenses, or times, expressing an action or affirmation: viz. the présent, the preterimperfect, the preterpéfect, the preterplúperfect, and the future.

I. The présent tense speaks of a thing présent, or now doing:—*as, ä'mõ, I love or am loving.*

II. The preterimperfect tense speaks of a thing which was doing at some time past, and not then terminated or ended: *as, ämā'bām, I did love or was loving.*

III. The preterpéfect tense speaks of a thing already done and past:—*as ämā'vi, I loved or have loved.*

IV. The preterplúperfect tense refers to a thing done at some time past, and terminated or ended before something else spoken of:—*as, ämā'vērām äntě tunc tēm'pōris, I had loved before that time.*

V. The future tense speaks of a thing to be done hereafter:—*as, ämā'bõ, I shall love; ämā'bis, thou wilt love.*

OF NUMBERS AND PERSONS.

VERBS have two numbers, the singular and the plural: and three persons in each number:—*as,*

SINGULAR.		PLURAL.	
ě'gõ ä'mõ,	<i>I love,</i>	Nõs ämā'müs,	<i>we love,</i>
Tü ä'mās,	<i>thou lovest,</i>	Võs ämā'tis,	<i>ye love,</i>
il'lě, ä'mät,	<i>he loves.</i>	il'lī ä'mānt,	<i>they love.</i>

NOTE. All nouns are of the third person, except ě'gõ, *I*, nõs, *we*, tü, *thou or you*, and võs, *you or ye*: but nouns of the vocative case are properly of the second person, because *tü* or *võs* (according as the noun is singular or plural,) must necessarily be understood.

OF THE VERB ĒS'SĒ, TO BE.

BEFORE other verbs can be declined, it is necessary to learn the verb ĒS'SĒ, to be; which is varied as follows:—

SŪM, ĒS, FŪĪ, ĒS'SĒ, FŪTĀ'RĀS, to be.

INDICATIVE MOOD.

1. Présent Tense.—am.

Singular	{ Sŭm,	<i>I am,</i>
	{ Ēs,	<i>thou art,</i>
	{ Ēst,	<i>he is,</i>
Plural	{ sŭ'mŭs,	<i>we are,</i>
	{ Ēs'tis,	<i>ye are,</i>
	{ sŭnt,	<i>they are.</i>

2. Prétérimperfect Tense.—was.

Singular	{ Ērām,	<i>I was,</i>
	{ Ērās,	<i>thou wast,</i>
	{ Ērāt,	<i>he was,</i>
Plural	{ Ērā'mŭs,	<i>we were,</i>
	{ Ērā'tis,	<i>ye were,</i>
	{ Ē'rānt,	<i>they were.</i>

3. Prétéperfect Tense.—have.

Singular	{ fŭĭ,	<i>I have been,</i>
	{ fŭis'tī,	<i>thou hadst been,</i>
	{ fŭ'it,	<i>he has been,</i>
Plural	{ fŭ'ŭmŭs,	<i>we have been,</i>
	{ fŭis'tis,	<i>ye have been,</i>
	{ fŭērŭnt vèl fŭērĕ,	<i>they have been.</i>

4. Prétépluperfect Tense.—had.

Singular	{ fŭ'ērām,	<i>I had been,</i>
	{ fŭ'ērās,	<i>thou hadst been,</i>
	{ fŭ'ērāt,	<i>he had been,</i>
Plural	{ fŭ'ērā'mŭs,	<i>we had been,</i>
	{ fŭ'ērā'tis,	<i>ye had been,</i>
	{ fŭ'ērānt,	<i>they had been</i>

3. Future Tense. --*shall* or *will*.

Singular	{	ērō,	<i>I shall be,*</i>
		ēris,	<i>thou wilt be,</i>
		ērīt,	<i>he will be,</i>
Plural	{	ērīmūs,	<i>we shall be,</i>
		ērītis,	<i>ye will be,</i>
		ērūnt,	<i>they will be.</i>

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular	{	sīs, ēs, ēstō,	<i>be thou,</i>
		sīt, ēstō,	<i>let him be, †</i>
Plural	{	sīmūs,	<i>let us be,</i>
		sītis, estē, estōtē,	<i>be ye,</i>
		sīnt, sūntō,	<i>let them be.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can* or *should*.

Singular	{	sīm,	<i>I may be, </i>
		sīs,	<i>thou mayest be,</i>
		sīt,	<i>he may be,</i>

* Though the sign of the future tense be "*shall* or *will*," yet the former is generally used with the first person only; the latter, with the second and third persons: for, the expression "*I will be*" means rather, "*I am willing to be*," than "*I shall be*;" and in like manner, by "*you shall be*," we rightly understand "*you will be compelled to be*." Yet many speakers confound "*shall*" and "*will*" with each other, and this not infrequently to the latter perversion of the sense. But there are instances in which, with the first person, "*will*" is preferable to "*shall*;" and others in which, with the second and third persons, "*shall*" is more eligible than "*will*."

† In the old copies of the E'ton Grammar we find "*be he* or *let him be*," as the translation of "*sīt vēr ēstō*," and this perhaps not incorrēctly, but (at all events) obsolete. The version which we usually give to the third person singular, and likewise to the first and third persons plural of the imperative mood, namely, "*let*," savours more of a second person than of any other, and hence many contend that this mood has no other persons than the second.

|| Here, want of room prevents us from giving with the several persons of the different tenses, all the signs belonging to those tenses; but common sense will suggest, that they may (and ought to) be taken with each person, singular and plural:—thus, for the présent tense of the potential mood, *I may, can, or should be; thou mayest, canst, or shouldst be; he may, can, or should be; and so forth*: again, for the preterimperfect, *I might or could be; thou mightest, or couldst be; he might, or could be; and so on*.

<i>Plural</i>	{	<i>ai'mūs,</i> <i>ai'tīs,</i> <i>ai'nt,</i>	<i>we may be,</i> <i>ye may be,</i> <i>they may be.</i>
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2. Preterimperfect Tense.—*might or could.*

<i>Singular</i>	{	<i>ēs'sēm,</i> <i>vəl fō'rēm,</i> <i>ēs'sēs,</i> <i>vəl fō'rēs,</i> <i>ēs'sēt,</i> <i>vəl fō'rēt,</i>	<i>I might be,</i> <i>thou mightest be,</i> <i>he might be,</i>
<i>Plural</i>	{	<i>ēssē'mūs,</i> <i>vəl fōrēmūs,</i> <i>ēssētīs,</i> <i>vəl fōrētīs,</i> <i>ēs'sēt,</i> <i>vəl fōrēt,</i>	<i>we might be,</i> <i>ye might be,</i> <i>they might be.</i>

3. Preterperfect Tense.—*may or should have.*

<i>Singular</i>	{	<i>fū'ērīm,</i> <i>fū'ērīs,</i> <i>fū'ērīt,</i>	<i>I may have been,</i> <i>thou mayest have been,</i> <i>he may have been,</i>
<i>Plural</i>	{	<i>fūērīmūs,</i> <i>fūērītīs,</i> <i>fū'ērīnt,</i>	<i>we may have been,</i> <i>ye may have been,</i> <i>they may have been.</i>

4. Preterpluperfect Tense.—*might or would have.*

<i>Singular</i>	{	<i>fūis'sēm,</i> <i>fūis'sēs,</i> <i>fūis'sēt,</i>	<i>I might have been,</i> <i>thou mightest have been,</i> <i>he might have been,</i>
<i>Plural</i>	{	<i>fūissē'mūs,</i> <i>fūissētīs,</i> <i>fūis'sēt,</i>	<i>we might have been,</i> <i>ye might have been,</i> <i>they might have been.</i>

5. Future Tense.—*shall or will have.*

<i>Singular</i>	{	<i>fū'erō,</i> <i>fū'erīs,</i> <i>fū'erīt,</i>	<i>I shall have been,</i> <i>thou wilt have been,</i> <i>he will have been,</i>
<i>Plural</i>	{	<i>fūerīmūs,</i> <i>fūerītīs,</i> <i>fū'erīnt,</i>	<i>we shall have been,</i> <i>ye will have been,</i> <i>they will have been.</i>

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense

Ēs'sě, *to be.*

Preterpérfect and Preterplúperfect Tense.

Fűs'sě, *to have been.*

Fútúre Tense.

Fŏrě *vel* Fútűrűm ěs'sě, *to be about to be.*

Párticiple of the fűture in -rűs.

Fútűrűs, *about to be.*

DECLENSION OF VERBS REGULAR.

Verbs have four conjugations, both in the active and passive voice.

The first conjugation of Verbs active hath a long before -rě of the infinitive mood; as *ámārě, to love.*

The second conjugation hath e long before -rě of the infinitive mood; as *mŏněrě, to advise.*

The third conjugation hath e short before -rě of the infinitive mood; as *rěgěre, to rule.*

The fourth conjugation hath i long before -rě of the infinitive mood; as *aűdűrě, to hear.*

VERBS ACTIVE in -đ are declined after these examples.

1. Ā'mŏ, ā'mās, āmāvī, āmārě, āmān'dī, āmān'dŏ, āmān'dűm, āmātűm, āmātű, ā'māns, āmātűrűs, *to love.*

2. Mŏněđ, mŏnēs, mŏnűi, mŏněrě, mŏněn'dī, mŏněn'dŏ, mŏněn'dűm, mŏnītűm, mŏnītű, mŏnĕns, mŏnītűrűs, *to advise.*

3. Rěgđ, rěgīs, rěxī, rěgěrě, rěgĕn'dī, rěgĕn'dŏ, rěgĕn'dűm, rĕctűm, rĕctű, rĕgĕns, rĕctűrűs, *to rule.*

4. Aűdűđ, aűdűis, aűdűvī, aűdűrě, aűdűĕn'dī, aűdűĕn'dŏ, aűdűĕn'dűm, aűdűtűm, aűdűtű, aűdűĕns, aűdűtűrűs, *to hear.*

FIRST CONJUGATION.—*ā'mō*, *I love*.

INDICATIVE MOOD.

1. *Présent Tense*.—*I do love or am loving*.

<i>Singular</i>	{	<i>ā'mō</i> ,	<i>I love,</i>
		<i>ā'mās</i> ,	<i>thou lovest,</i>
		<i>ā'māt</i> ,	<i>he loves,</i>
<i>Plural</i>	{	<i>ā-mā'mūs</i> ,	<i>we love,</i>
		<i>ā-mā'tīs</i> ,	<i>ye love,</i>
		<i>ā-mānt</i> ,	<i>they love.</i>

2. *Preterimperfect Tense*.—*I was loving or did love*.

<i>Singular</i>	{	<i>ā-mā'bām</i> ,	<i>I did love,</i>
		<i>ā-mā'bās</i> ,	<i>thou didst love,</i>
		<i>ā-mā'bāt</i> ,	<i>he did love,</i>
<i>Plural</i>	{	<i>ā-mābā'mūs</i> ,	<i>we did love,</i>
		<i>ā-mābā'tīs</i> ,	<i>ye did love,</i>
		<i>ā-mā'bānt</i> ,	<i>they did love.</i>

3. *Preterperfect Tense*.—*I loved or have loved*.

<i>Singular</i>	{	<i>āmā'-vī</i> ,	<i>I loved,</i>
		<i>āmā'-vistī</i> ,	<i>thou lovedst,</i>
		<i>āmā'-vīt</i> ,	<i>he loved,</i>
<i>Plural</i>	{	<i>āmā'-vīmūs</i> ,	<i>we loved,</i>
		<i>āmā'-vistīs</i> ,	<i>ye loved,</i>
		<i>āmā'-vē'rūnt</i> vel <i>-ērē</i> ,	<i>they loved.</i>

4. *Preterpláperfect Tense*.—*I had loved*.

<i>Singular</i>	{	<i>āmā'-vērām</i> ,	<i>I had loved,</i>
		<i>āmā'-vērās</i> ,	<i>thou hadst loved,</i>
		<i>āmā'-vērāt</i> ,	<i>he had loved,</i>
<i>Plural</i>	{	<i>āmā'-vērā'mūs</i> ,	<i>we had loved,</i>
		<i>āmā'-vērā'tīs</i> ,	<i>ye had loved,</i>
		<i>āmā'-vērānt</i> ,	<i>they had loved</i>

5. *Future Tense*.—*I shall or will love*.

<i>Singular</i>	{	<i>ā-mā'bō</i> ,	<i>I shall love,</i>
		<i>ā-mā'bīs</i> ,	<i>thou wilt love,</i>
		<i>ā-mā'bīt</i> ,	<i>he will love,</i>

<i>Plúral</i>	{	ä-mā'birās,	<i>we shall love,</i>
		ä-mā'bitis,	<i>ye will love,</i>
		ä-mā'bunt,	<i>they will love,</i>

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular</i>	{	ä'-mā, ä-mā'tō,	<i>love thou,</i>
		ä'-mēt, ä-mā'tō,	<i>let him or her love,</i>
<i>Plúral</i>	{	ä-mē'mūs,	<i>let us love,</i>
		ä-mā'tē, ä-mātō'tē,	<i>love ye,</i>
		ä'-mēnt, ä-mān'tō,	<i>let them love.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular</i>	{	ä'-mēm,	<i>I may love,</i>
		ä'-mās,	<i>thou mayest love,</i>
		ä'-mēt,	<i>he may love,</i>
<i>Plúral</i>	{	ä-mē'mūs,	<i>we may love,</i>
		ä-mē'tis,	<i>ye may love,</i>
		ä'-mēnt,	<i>they may love.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular</i>	{	ä-mā'rēm,	<i>I might love,</i>
		ä-mā'rēs,	<i>thou mightest love,</i>
		ä-mā'rēt,	<i>he might love,</i>
<i>Plúral</i>	{	ä-mārē'mūs,	<i>we might love,</i>
		ä-mārē'tis,	<i>ye might love,</i>
		ä-mā'rēnt,	<i>they might love.</i>

3. Preterperfect Tense.—*may have, should have.*

<i>Singular</i>	{	ämā'-vērim,	<i>I may have loved,</i>
		ämā'-vēris,	<i>thou mayest have loved,</i>
		ämā'-vērit,	<i>he may have loved,</i>
<i>Plúral</i>	{	ämā'-vērimūs,	<i>we may have loved,</i>
		ämā'-vēritis,	<i>ye may have loved,</i>
		ämā'-vērint,	<i>they may have loved.</i>

4. Preterpluperfect Tense.—*might have, would have.*

Singular	{	ămā-vis'sēm,	<i>I might have loved,</i>
		ămā-vis'sēs,	<i>thou mightest have loved,</i>
		ămā-vis'sēt,	<i>he might have loved,</i>
Plural	{	ămā-vissē'mūs,	<i>we might have loved,</i>
		ămā-vissē'tīs,	<i>ye might have loved,</i>
		ămā-vis'sēt,	<i>they might have loved.</i>

5. Future Tense.—*shall or will have.*

Singular	{	ămā'-vērō,	<i>I shall have loved,</i>
		ămā'-vēris,	<i>thou wilt have loved,</i>
		ămā'-vērit,	<i>he will have loved,</i>
Plural	{	ămā-vērī'mūs,	<i>we shall have loved,</i>
		ămā-vērī'tīs,	<i>ye will have loved,</i>
		ămā'-vērint,	<i>they will have loved.</i>

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

ămā-rě, *to love.*

Preterpéfect and Preterpluperfect Tense.

ămā-vis'sě, *to have loved.*

Future Tense.

ămā-tūrūm ēs'sě, *to be about to love.*

GERUNDS.

ămān'dī,	<i>of loving,</i>
ămān'dō,	<i>in loving,</i>
ămān'dum,	<i>loving.</i>

SUPINES.

ămā'tum, *to love.* ămā'tū, *to be loved.*

PARTICIPLES.

Présent, ămāns, *loving.*
 Future, ămā-tūris, *about to love.*

OBSERVATION. IN VERBS several tenses are formed of the preterperfect tense of the Indicative Mood: as, of *āmā-vī*, are formed:—

1. The pluperfect of the same mood, --- *āmā-vērām*,
2. The perfect of the potential mood, --- *āmā-vērīm*,
3. The pluperfect of the same mood, --- *āmā-vīs'sēm*,
4. The future tense of the same mood, --- *āmā-vērō*,
5. The préterite of the infinitive mood, --- *āmā-vīs'sē*.*

SECOND CONJUGATION.—Mö'něđ, I advise.

INDICATIVE MOOD.

1. Présent Tense.—*I do advise or am advising.*

<i>Singular</i>	{	<i>Mö'něđ,</i>	<i>I advise,</i>
		<i>mö'nēs,</i>	<i>thou adviseest,</i>
		<i>mö'nět,</i>	<i>he or she advises,</i>
<i>Plural</i>	{	<i>mö'nē'mūs,</i>	<i>we advise,</i>
		<i>mö'nē'tīs,</i>	<i>ye advise,</i>
		<i>mö'nēnt,</i>	<i>they advise.</i>

2. Preterimperfect Tense.—*I did advise or was advising.*

<i>Singular</i>	{	<i>mö'nē'bām,</i>	<i>I did advise,</i>
		<i>mö'nē'bās,</i>	<i>thou didst advise,</i>
		<i>mö'nē'bāt,</i>	<i>he did advise,</i>
<i>Plural</i>	{	<i>mö'nēbā'mūs,</i>	<i>we did advise,</i>
		<i>mö'nēbā'tīs,</i>	<i>ye did advise,</i>
		<i>mö'nē'bānt,</i>	<i>they did advise.</i>

3. Preterperfect Tense.—*I advised or have advised.*

<i>Singular</i>	{	<i>mö'nū-ī,</i>	<i>I advised,</i>
		<i>mö'nū-īs'tī,</i>	<i>thou advisedst,</i>
		<i>mö'nū-it,</i>	<i>he advised,</i>
<i>Plural</i>	{	<i>mö'nū-īmūs,</i>	<i>we advised,</i>
		<i>mö'nū-īs'tīs,</i>	<i>ye advised,</i>
		<i>mö'nū-ērünt vel -ērē,</i>	<i>they advised.</i>

* From *-đ* of the présent, come *-bām*, *-bās*, *-bāt*, *-ām*, *-ās* and *-ās*: from *-ām* are derived *-ū* and *-ūs*: from *-rē*, comes *-rām*, and *-ā*, *-ē*, *-ī*, or *-i* of the second person singular of the imperative. The gerund takes its rise from *-ās*.

4. Preterpluperfect Tense.—*I had advised.*

<i>Singular</i>	{	mōnū'ērām,	<i>I had advised,</i>
		mōnū'ērās,	<i>thou hadst advised,</i>
		mōnū'ērāt,	<i>he had advised,</i>
<i>Plural</i>	{	mōnū'ērāmūs,	<i>we had advised,</i>
		mōnū'ērātīs,	<i>ye had advised,</i>
		mōnū'ērānt,	<i>they had advised.</i>

5. Future Tense.—*I shall or will advise.*

<i>Singular</i>	{	mō-nē'bō,	<i>I shall advise,</i>
		mō-nē'bīs,	<i>thou wilt advise,</i>
		mō-nē'bīt,	<i>he will advise,</i>
<i>Plural</i>	{	mō-nē'hīmūs,	<i>we shall advise,</i>
		mō-nē'hītīs,	<i>ye will advise,</i>
		mō-nē'būnt,	<i>they will advise.</i>

IMPERATIVE MOOD.

Present Tense.—*No first Person.*

<i>Singular</i>	{	mō'-nē, mō-nētō,	<i>advise thou,</i>
		mō'-nēāt, mō-nētō,	<i>let him advise,</i>
<i>Plural</i>	{	mō-nēāmūs,	<i>let us advise,</i>
		mō-nētē, mō-nētō'tē,	<i>advise ye,</i>
		mō'-nēānt, mō-nēn'tō,	<i>let them advise.</i>

POTENTIAL MOOD.

1. Present Tense.—*may, can, should, would.*

<i>Singular</i>	{	mō'-nēām,	<i>I may advise,</i>
		mō'-nēās,	<i>thou mayest advise,</i>
		mō'-nēāt,	<i>he may advise,</i>
<i>Plural</i>	{	mō-nēāmūs,	<i>we may advise,</i>
		mō-nēātīs,	<i>ye may advise,</i>
		mō'-nēānt,	<i>they may advise.</i>

2. Preterimperfect Tense.—*might, could.*

<i>Singular</i>	{	mō-nē'rēm,	<i>I might advise,</i>
		mō-nē'rēs,	<i>thou mightest advise,</i>
		mō-nē'rēt,	<i>he might advise,</i>

<i>Plural</i>	{ mō-nērē'mūs, mō-nērē'tīs, mō-nērēnt,	<i>we might advise, ye might advise, they might advise.</i>
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3. Preterpárfect Tense.—*may have, should have.*

<i>Singular</i>	{ mōnū'-ērīm, mōnū'-ērīs, mōnū'-ērīt,	<i>I may have advised, thou mayest have advised, he may have advised,</i>
<i>Plural</i>	{ mōnū'-ērīmūs, mōnū'-ērītīs, mōnū'-ērīnt,	<i>we may have advised, ye may have advised, they may have advised.</i>

4. Preterplúperfect Tense.—*might or could have.*

<i>Singular</i>	{ mōnū'-īs'sēm, mōnū'-īs'sēa, mōnū'-īs'sēt,	<i>I might have advised, thou mightest have advised, he might have advised,</i>
<i>Plural</i>	{ mōnū'-īssē'mūs, mōnū'-īssē'tīs, mōnū'-īs'sēnt,	<i>we might have advised, ye might have advised, they might have advised.</i>

5. Fúture Tense.—*shall or will have.*

<i>Singular</i>	{ mōnū'-ērō, mōnū'-ērīs, mōnū'-ērīt,	<i>I shall have advised, thou wilt have advised, he will have advised,</i>
<i>Plural</i>	{ mōnū'-ērīmūs, mōnū'-ērītīs, mōnū'-ērīnt,	<i>we shall have advised, ye will have advised, they will have advised.</i>

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Mō-nērĕ, *to advise.*

Preterpárfect and Preterplúperfect Tense.

Mōnū'-īs'sē, *to have advised.*

Fúture Tense.

Mōnī-tū'rūm ěs'sē, *to be about to advise.*

GERUNDS.

Mö-nēn'dī, of advising,
 mö-nēn'dō, in advising,
 mö-nēn'düm, advising.

SUPINES.

Möni-tüm, to advise. Möni-tū, to be advised.

PARTICIPLES.

Présent, Mö-nēns, advising.
 Future, Möni-tūrūs, about to advise.

THIRD CONJUGATION.—Rē'gō, I rule.

INDICATIVE MOOD.

1. Présent Tense.—I do rule or am ruling.

Singular	{	Rē-gō,	I rule,
		rē-gis,	thou rulest,
		rē-gīt,	he rules,
Plural	{	rē-gimūs,	we rule,
		rē-gitīs,	ye rule,
		rē-günt,	they rule.

2. Präterimperfect Tense.—I was ruling or did rule.

Singular	{	rē-gēbām,	I was ruling,
		rē-gēbās,	thou wast ruling,
		rē-gēbāt,	he was ruling,
Plural	{	rē-gēbāmūs,	we were ruling,
		rē-gēbātīs,	ye were ruling,
		rē-gēbānt,	they were ruling.

3. Präterpéfect Tense.—I ruled or have ruled.

Singular	{	rēx'-ī,	I ruled,
		rēx'-is'tī,	thou ruledst
		rēx'-it,	he ruled,
Plural	{	rēx'-imūs,	we ruled,
		rēx'-is'tīs,	ye ruled,
		rēx'-ērūnt vèl -ērē,	they ruled,

4. Preterplúperfect Tense.—*I had ruled.*

Singular	{	rēx' - ērām,	<i>I had ruled,</i>
		rēx' - ērās,	<i>thou hadst ruled,</i>
		rēx' - ērāt,	<i>he had ruled,</i>
Plúral	{	rēx - ērā' mūs,	<i>we had ruled,</i>
		rēx - ērā' tīs,	<i>ye had ruled,</i>
		rēx' - ērānt,	<i>they had ruled.</i>

5. Fúture Tense.—*I shall or will rule.*

Singular	{	rē - gām,	<i>I shall rule,</i>
		rē - gēs,	<i>thou wilt rule,</i>
		rē - gēt,	<i>he will rule,</i>
Plúral	{	rē - gē' mūs,	<i>we shall rule,</i>
		rē - gē' tīs,	<i>ye will rule,</i>
		rē - gēnt,	<i>they will rule.</i>

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular	{	rē - gē, rē - gītō,	<i>rule thou,</i>
		rē - gāt, rē - gītō,	<i>let him rule,</i>
Plúral	{	rē - gā' mūs,	<i>let us rule,</i>
		rē - gītē, rē - gītō' tē,	<i>rule ye,</i>
		rē - gānt, rē - gūnt'ō,	<i>let them rule.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

Singular	{	rē - gām,	<i>I may rule,</i>
		rē - gās,	<i>thou mayest rule,</i>
		rē - gāt,	<i>he may rule,</i>
Plúral	{	rē - gā' mūs,	<i>we may rule,</i>
		rē - gā' tīs,	<i>ye may rule,</i>
		rē - gānt,	<i>they may rule.</i>

2. Preterimperfect Tense.—*might, could.*

Singular	{	rē - gērēm,	<i>I might rule,</i>
		rē - gērēs,	<i>thou mightest rule,</i>
		rē - gērēt,	<i>he might rule,</i>

<i>Plúral</i>	{	<i>rě-gěřěmūs,</i>	<i>we might rule,</i>
		<i>rě-gěřě'tīs,</i>	<i>ye might rule,</i>
		<i>rě-gěřěnt,</i>	<i>they might rule.</i>

3. Preterpérfect Tense.—*may have, should have.*

<i>Singular</i>	{	<i>rěx-ěřīm,</i>	<i>I may have ruled,</i>
		<i>rěx-ěřīs,</i>	<i>thou mágest have ruled,</i>
		<i>rěx-ěřīt,</i>	<i>he may have ruled,</i>
<i>Plúral</i>	{	<i>rěx-ěřīmūs,</i>	<i>we may have ruled,</i>
		<i>rěx-ěřītīs,</i>	<i>ye may have ruled,</i>
		<i>rěx-ěřīnt,</i>	<i>they may have ruled.</i>

4. Preterplúperfect Tense.—*might have, would have.*

<i>Singular</i>	{	<i>rěx-īs'sēm,</i>	<i>I might have ruled,</i>
		<i>rěx-īs'bēs,</i>	<i>thou mightest have ruled,</i>
		<i>rěx-īs'bět,</i>	<i>he might have ruled,</i>
<i>Plúral</i>	{	<i>rěx-īs'sēmūs,</i>	<i>we might have ruled,</i>
		<i>rěx-īs'sě'tīs,</i>	<i>ye might have ruled,</i>
		<i>rěx-īs'sěnt,</i>	<i>they might have ruled.</i>

5. Fúture Tense.—*shall or will have.*

<i>Singular</i>	{	<i>rěx-ěřō,</i>	<i>I shall have ruled,</i>
		<i>rěx-ěřīs,</i>	<i>thou wilt have ruled,</i>
		<i>rěx-ěřīt,</i>	<i>he will have ruled,</i>
<i>Plúral</i>	{	<i>rěx-ěřīmūs,</i>	<i>we shall have ruled,</i>
		<i>rěx-ěřītīs,</i>	<i>ye will have ruled,</i>
		<i>rěx-ěřīnt,</i>	<i>they will have ruled.</i>

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Rě-gěřě, to rule.

Preterpérfect and Preterplúperfect Tense.

Rěx-īs'sě, to have ruled.

Fúture Tense.

Rěc-tūrām ěs'sě, to be about to rule.

GERUNDS.

Rē-gēn'dī,	of rāling,
rē-gēn'dō,	in rāling,
rē-gēn'dām,	rāling.

SUPINES.

Rēc'tām, to rule. Rēc'tū, to be ruled.

PARTICIPLES.

Present, Rēc-gēns,	rāling.
Future, Rēc-tū'rūs,	about to rule.

FOURTH CONJUGATION.—Aū'diō, I hear.

INDICATIVE MOOD.

1. Præsent Tense.—I do hear or am hearing.

Singular	{	Aū'-diō,	I hear,
		aū'-dis,	thou hearest,
		aū'-dit,	he hears,
Plural	{	aū'-di'mūs,	we hear,
		aū'-di'tīs,	ye hear,
		aū'-di'unt,	they hear.

2. Præterimperfect Tense.—I was hearing or did hear.

Singular	{	aū'-diē'bām,	I did hear,
		aū'-diē'bās,	thou didst hear,
		aū'-diē'bāt,	he did hear,
Plural	{	aū'-diē'bā'mūs,	we did hear,
		aū'-diē'bā'tīs,	ye did hear,
		aū'-diē'bānt,	they did hear.

3. Præterperfect Tense.—I heard or have heard.

Singular	{	aūdi'-vī,	I heard,
		aūdi'-vīs'tī,	thou hearest,
		aūdi'-vīt,	he heard,
Plural	{	aūdi'-vīmūs,	we heard,
		aūdi'-vīs'tīs,	ye heard,
		aūdi'-vē'rūnt vel -vē'rē,	they heard.

4. Preterpluperfect Tense.—*I had heard.*

Singular	{	aū-dī'-vērām,	<i>I had heard,</i>
		aū-dī'-vērās,	<i>thou hadst heard,</i>
		aū-dī'-vērāt,	<i>he had heard,</i>
Plural	{	aū-dī'-vērā'mūs,	<i>we had heard,</i>
		aū-dī'-vērā'tīs,	<i>ye had heard,</i>
		aū-dī'-vērānt,	<i>they had heard.</i>

5. Future Tense.—*I shall or will hear.*

Singular	{	aū'-dīām,	<i>I shall hear,</i>
		aū'-dīēs,	<i>thou wilt hear,</i>
		aū'-dīēt,	<i>he will hear,</i>
Plural	{	aū'-dīē'mūs,	<i>we shall hear,</i>
		aū'-dīē'tīs,	<i>ye will hear,</i>
		aū'-dīēnt,	<i>they will hear</i>

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular	{	aū'-dī, aū'-dītō,	<i>hear thou,</i>
		aū'-dīāt, aū'-dītō,	<i>let him hear,</i>
Plural	{	aū'-dīā'mūs,	<i>let us hear.</i>
		aū'-dītē, aū'-dītō'tē,	<i>hear ye,</i>
		aū'-dīānt, aū'-dīūntō,	<i>let them hear.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

Singular	{	aū'-dīām,	<i>I may hear,</i>
		aū'-dīās,	<i>thou mayest hear,</i>
		aū'-dīāt,	<i>he may hear,</i>
Plural	{	aū'-dīā'mūs,	<i>we may hear,</i>
		aū'-dīā'tīs,	<i>ye may hear,</i>
		aū'-dīānt,	<i>they may hear.</i>

2. Preterimperfect Tense.—*might, could.*

Singular	{	aū'-dīrēm,	<i>I might hear,</i>
		aū'-dīrēs,	<i>thou mightest hear,</i>
		aū'-dīrēt,	<i>he might hear,</i>

<i>Plural</i>	{ aũ-dĩrĕ'mũs, aũ-dĩrĕ'tis, aũ-dĩrĕnt,	<i>we might hear, ye might hear, they might hear.</i>
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3. Preterpĕrfect Tense.—*may have, should have.*

<i>Singular</i>	{ aũdĩ-vĕrĩm, aũdĩ-vĕrĩs, aũdĩ-vĕrĩt,	<i>I may have heard, thou máyest have heard, he may have heard</i>
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<i>Plural</i>	{ aũdĩ-vĕrĩ'mũs, aũdĩ-vĕrĩ'tis, aũdĩ-vĕrĩnt,	<i>we may have heard, ye may have heard, they may have heard.</i>
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4. Preterplúperfect Tense.—*might or would have.*

<i>Singular</i>	{ aũdĩ-vĩs'sĕm, aũdĩ-vĩs'sĕs, aũdĩ-vĩs'sĕt,	<i>I might have heard, thou mightest have heard, he might have heard,</i>
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<i>Plural</i>	{ aũdĩ-vĩs'sĕ'mũs, aũdĩ-vĩs'sĕ'tis, aũdĩ-vĩs'sĕnt,	<i>we might have heard, ye might have heard, they might have heard.</i>
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5. Fútúre Tense.—*shall or will have.*

<i>Singular</i>	{ aũdĩ-vĕrĕŏ, aũdĩ-vĕrĩs, aũdĩ-vĕrĩt,	<i>I shall have heard, thou wilt have heard, he will have heard,</i>
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<i>Plural</i>	{ aũdĩ-vĕrĩ'mũs, aũdĩ-vĕrĩ'tis, aũdĩ-vĕrĩnt,	<i>we shall have heard, ye will have heard, they will have heard.</i>
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The Subjunctive Mood is declined like the Potĕntial.

INFINITIVE MOOD.

Prĕsĕnt and Prĕterĩmperfect Tense.

Aũ-dĩrĕ, *to hear.*

Preterpĕrfect and Preterplúperfect Tense.

Aũdĩ-vĩs'sĕ, *to have heard.*

Fútúre Tense.

Aũdĩ-tũ'rũm ĕs'sĕ, *to be about to hear.*

GERUNDS.

Aū-diēn'dī, of hearing,
 aū-diēn'dō, in hearing,
 aū-diēn'dūm, hearing.

SUPINES.

Aūdī-tūm, to hear. Aūdī-tū, to be heard.

PARTICIPLES.

Présent, Aū'-diēns, hearing.
 Future, Aūdī-tū'rūs, about to hear.

DECLENSION OF VERBS PASSIVE.

VERBS PASSIVE in -ōr are thus declined:—

1. Ā'mōr, āmā'ris vèl āmā'rē, āmā'tūs sūm vèl fū'i, ā-mā'ri, āmā'tūs, āmān'dūs, to be loved.
2. Mō'nēōr, mōnēr'is vèl mōnērē, mō'nītūs sūm vèl fū'i, mōnēr'i, mō'nītūs, mōnēn'dūs, to be advised.
3. Rē'gōr, rēgēr'is vèl rēgērē, rēc'tūs sūm vèl fū'i, rē-gī, rēc'tūs, rēgēn'dūs, to be ruled.
4. Aūdīōr, aūdī'r'is vèl aūdī'rē, aūdī'tūs sūm vèl fū'i, aūdī'ri, aūdī'tūs, aūdīēn'dūs, to be heard.

FIRST CONJUGATION.—Ā'mōr, I am loved.

INDICATIVE MOOD.

1. Présent Tense.—am.

Singular	{ Ā'-mōr,	I am loved,
	{ ā-mā'ris vèl ā-mā'rē,	thou art loved,
	{ ā-mā'tūr,	he is loved,
Plural	{ ā-mā'mūr,	we are loved,
	{ ā-mā'mīnī,	ye are loved,
	{ ā-mān'tūr,	they are loved.

2. Preterimperfect Tense.—*was.*

Singular	{	ǎ-mā'bār,	<i>I was loved,</i>
	{	ǎ-mābā'ris vèl ǎ-mābā'rě,	<i>thou wast loved,</i>
	{	ǎ-mābā'tūr,	<i>he was loved,</i>
Plural	{	ǎ-mābā'mūr,	<i>we were loved,</i>
	{	ǎ-mābā'mīni,	<i>ye were loved,</i>
	{	ǎ-mābān'tūr,	<i>they were loved.</i>

3. Preterperfect Tense.—*sūm vèl fūī, have been.*

Singular	{	ǎmā'-tūs sūm,	<i>I have been loved,</i>
	{	ǎmā'-tūs ēs,	<i>thou hast been loved,</i>
	{	ǎmā'-tūs ēst,	<i>he has been loved,</i>
Plural	{	ǎmā'-tī sū'mūs,	<i>we have been loved,</i>
	{	ǎmā'-tī ēs'tīs,	<i>ye have been loved,</i>
	{	ǎmā'-tī sūnt,	<i>they have been loved.</i>

4. Preterpluperfect Tense.—*ǎ'rām vèl fū'ǎrām, had been.*

Singular	{	ǎmā'-tūs ǎ'rām,	<i>I had been loved,</i>
	{	ǎmā'-tūs ǎ'rās,	<i>thou hadst been loved,</i>
	{	ǎmā'-tūs ǎ'rāt,	<i>he had been loved,</i>
Plural	{	ǎmā'-tī ǎ'rā'mūs,	<i>we had been loved,</i>
	{	ǎmā'-tī ǎ'rā'tīs,	<i>ye had been loved,</i>
	{	ǎmā'-tī ǎ'rānt,	<i>they had been loved.</i>

5. Future Tense.—*shall or will be.*

Singular	{	ǎ-mā'bōr,	<i>I shall be loved,</i>
	{	ǎ-mā'bēris vèl ǎ-mā'bēřě,	<i>thou wilt be loved,</i>
	{	ǎ-mā'bītūr,	<i>he will be loved,</i>
Plural	{	ǎ-mā'bīmūr,	<i>we shall be loved,</i>
	{	ǎ-mābī'mīni,	<i>ye will be loved,</i>
	{	ǎ-mābūn'tūr,	<i>they will be loved.</i>

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular	{	ǎ-mā'rě, ǎ-mā'tōr,	<i>be thou loved,</i>
	{	ǎ-mē'tūr, ǎ-mā'tōr,	<i>let him be loved,</i>
Plural	{	ǎ-mē'mūr,	<i>let us be loved,</i>
	{	ǎ-mā'mīni, ǎ-mā'mīnōr,	<i>be ye loved,</i>
	{	ǎ-mēn'tūr, ǎ-mān'tōr,	<i>let them be loved.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular</i>	{	ǎ-mě'r,	<i>I may</i>	} <i>be loved.</i>
		ǎ-mě'ris vèl ǎ-mě'rě,	<i>thou máyest</i>	
		ǎ-mě'tür,	<i>he may</i>	
<i>Plúral</i>	{	ǎ-mě'mür,	<i>we may</i>	}
		ǎ-mě'mĩni,	<i>ye may</i>	
		ǎ-měn'tür,	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular</i>	{	ǎ-mā'rěr,	<i>I might</i>	} <i>be loved.</i>
		ǎ-mā'rěr'ris vèl ǎ-mā'rěrě,	<i>thou mightest</i>	
		ǎ-mā'rěr'tür,	<i>he might</i>	
<i>Plúral</i>	{	ǎ-mā'rěr'mür,	<i>we might</i>	}
		ǎ-mā'rěr'mĩni,	<i>ye might</i>	
		ǎ-mārěn'tür,	<i>they might</i>	

3. Preterpéfect Tense.—*sim vèl fű'ěrĩm, may or should have been.*

<i>Singular</i>	{	ǎmā'-tűs sĩm,	<i>I may</i>	} <i>have been loved.</i>
		ǎmā'-tűs sĩs,	<i>thou máyest</i>	
		ǎmā'-tűs sīt,	<i>he may</i>	
<i>Plúral</i>	{	ǎmā'-tĩ sĩ'műs,	<i>we may</i>	}
		ǎmā'-tĩ sĩ'tis,	<i>ye may</i>	
		ǎmā'-tĩ sĩnt,	<i>they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vèl fűis'sēm, might or would have been.*

<i>Singular</i>	{	ǎmā'-tűs ēs'sēm,	<i>I might</i>	} <i>have been loved.</i>
		ǎmā'-tűs ēs'sēs,	<i>thou mightest</i>	
		ǎmā'-tűs ēs'sět,	<i>he might</i>	
<i>Plúral</i>	{	ǎmā'-tĩ ēs'sēműs,	<i>we might</i>	}
		ǎmā'-tĩ ēs'sětis,	<i>ye might</i>	
		ǎmā'-tĩ ēs'sěnt,	<i>they might</i>	

5. Fútúre Tense.—*ěrō vèl fű'ěrō, shall or will have been.*

<i>Singular</i>	{	ǎmā'-tűs ěrō,	<i>I shall have been loved,</i>
		ǎmā'-tűs ěrĩs,	<i>thou wĩll have been loved,</i>
		ǎmā'-tűs ěrĩt,	<i>he wĩll have been loved,</i>

<i>Plúral</i>	{	ámā'tī ē'rímūs, <i>we shall have been loved,</i>
		ámā'tī ē'rítís, <i>ye will have been loved,</i>
		ámā'tī ē'rünt, <i>they will have been loved.</i>

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Ā-mā'rī, *to be loved.*

Preterpéfect and Preterplúperfect Tense.

ámā'tüm ēs'sě vėl fūis'sě, *to have been loved.*

Fúture Tense.

ámā'tüm īrī, *to be about to be loved.*

PARTICIPLES.

Past, ámā'tūs, *loved or having been loved.*

Fúture, ā-mān'dūs, *that is to be or that must be loved.*

SECOND CONJUGATION.—Mö'něör, *I am advised.*

INDICATIVE MOOD.

1. Présent Tense.—*am.*

<i>Singular</i>	{	Mö'něör, <i>I am advised,</i>
		mö-ně'ris vėl mö-ně'rě, <i>thou art advised,</i>
		mö-ně'tür, <i>he is advised,</i>
<i>Plúral</i>	{	mö-ně'mür, <i>we are advised,</i>
		mö-ně'mīnī, <i>ye are advised,</i>
		mö-něn'tür, <i>they are advised.</i>

2. Preterimperfect Tense.—*was.*

<i>Singular</i>	{	mö-ně'bär, <i>I was advised,</i>
		mö-něbā'ris vėl mö-něbā'rě, <i>thou wast advised,</i>
		mö-něbā'tür, <i>he was advised,</i>
<i>Plúral</i>	{	mö-něbā'mür, <i>we were advised,</i>
		mö-něbā'mīnī, <i>ye were advised,</i>
		mö-něbān'tür, <i>they were advised.</i>

3. Preterpérfect Tense.—*sūm vèl fūī, have been.*

<i>Singular</i>	{	<i>mō'nī-tūs sūm,</i>	<i>I have</i>	} <i>been advised.</i>
		<i>mō'nī-tūs ēs,</i>	<i>thou hast</i>	
		<i>mō'nī-tūs ēst,</i>	<i>he has</i>	
<i>Plūral</i>	{	<i>mō'nī-tī sū'mūs,</i>	<i>we have</i>	}
		<i>mō'nī-tī ēs'tīs,</i>	<i>ye have</i>	
		<i>mō'nī-tī sūnt,</i>	<i>they have</i>	

4. Preterplūperfect Tense.—*ē'rām vèl fū'ērām, had been.*

<i>Singular</i>	{	<i>mō'nī-tūs ē'rām,</i>	<i>I had.</i>	} <i>been advised.</i>
		<i>mō'nī-tūs ē'rās,</i>	<i>thou hadst</i>	
		<i>mō'nī-tūs ē'rāt,</i>	<i>he had</i>	
<i>Plūral</i>	{	<i>mō'nī-tī ē'rāmūs,</i>	<i>we had</i>	}
		<i>mō'nī-tī ē'rātīs,</i>	<i>ye had</i>	
		<i>mō'nī-tī ē'rānt,</i>	<i>they had</i>	

5. Future Tense.—*shall or will be.*

<i>Singular</i>	{	<i>mō-nē'bōr,</i>	<i>I shall</i>	} <i>be advised.</i>
		<i>mō-nē'bēris vèl -nē'bērē,</i>	<i>thou wilt</i>	
		<i>mō-nē'bitūr,</i>	<i>he will</i>	
<i>Plūral</i>	{	<i>mō-nē'bimūr,</i>	<i>we shall</i>	}
		<i>mō-nēbī'mīnī,</i>	<i>ye will</i>	
		<i>mō-nēbūn'tūr,</i>	<i>they will</i>	

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular</i>	{	<i>mō-nē'rē, mō-nē'tōr,</i>	<i>be thou</i>	} <i>advised.</i>
		<i>mō-nēā'tūr, mō-nē'tōr,</i>	<i>let him be</i>	
<i>Plūral</i>	{	<i>mō-nēā'mūr,</i>	<i>let us be</i>	}
		<i>mō-nē'mīnī, mō-nē'mīnōr,</i>	<i>be ye</i>	
		<i>mō-nēān'tūr, mō-nēn'tōr,</i>	<i>let them be</i>	

POTENTIAL MOOD.

I. Présent Tense.—*may, can, should, would be.*

<i>Singular</i>	{	<i>mō-nēār,</i>	<i>I may be</i>	} <i>advised.</i>
		<i>mō-nēāris vèl mō-nēārē,</i>	<i>thou mayest be</i>	
		<i>mō-nēātūr,</i>	<i>he may be</i>	

<i>Plural</i>	{ mō-nēā'mīr, mō-nēā'mīnī, mō-nēān'tūr,	<i>we may be ye may be they may be</i>	} advised.
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2. Preterimperfect Tense.—*might or could be.*

<i>Singular</i>	{ mō-nērēr, mō-nērērīs vèl -nērērē, mō-nērētūr,	<i>I might thou mightest he might</i>	} advised.
<i>Plural</i>	{ mō-nērēmūr, mō-nērēmīnī, mō-nērēn'tūr,	<i>we might ye might they might</i>	

3. Preterperfect Tense.—*sīm vèl fū'ērīm, may or should have been.*

<i>Singular</i>	{ mō'nī-tūs sīm, mō'nī-tūs eis, mō'nī-tūs sīt,	<i>I may thou mightest he may</i>	} have been advised.
<i>Plural</i>	{ mō'nī-tī sīmūs, mō'nī-tī sītīs, mō'nī-tī sīnt,	<i>we may ye may they may</i>	

4. Preterpluperfect Tense.—*ēs'sēm vèl fūs'sēm, might or would have been.*

<i>Singular</i>	{ mō'nī-tūs ēs'sēm, mō'nī-tūs ēs'sēs, mō'nī-tūs ēs'sēt,	<i>I might thou mightest he might</i>	} have been advised.
<i>Plural</i>	{ mō'nī-tī ēs'sēmūs, mō'nī-tī ēs'sētīs, mō'nī-tī ēs'sēnt,	<i>we might ye might they might</i>	

5. Future Tense.—*ērō vèl fū'ērō, shall or will have been.*

<i>Singular</i>	{ mō'nī-tūs ērō, mō'nī-tūs ērīs, mō'nī-tūs ērīt,	<i>I shall thou wilt he will</i>	} have been advised.
<i>Plural</i>	{ mō'nī-tī ērimūs, mō'nī-tī ērītīs, mō'nī-tī ērūnt,	<i>we shall ye will they will</i>	

The Subjunctive Mood is declined like the Poténtial.

<i>Plural</i>	{ rě-gěřě'mūs, rě-gěřě'tīs, rě-gěřěnt,	<i>we might rule, ye might rule, they might rule.</i>
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3. Preterpérfect Tense.—*may have, should have.*

<i>Singular</i>	{ rěx'-ěřim, rěx'-ěřis, rěx'-ěřit,	<i>I may have ruled, thou mayest have ruled, he may have ruled,</i>
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<i>Plural</i>	{ rěx-ěřimūs, rěx-ěřitīs, rěx'-ěřint,	<i>we may have ruled, ye may have ruled, they may have ruled.</i>
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4. Preterplúperfect Tense.—*might have, would have.*

<i>Singular</i>	{ rěx-is'sēm, rěx-is'sēs, rěx-is'sēt,	<i>I might have ruled, thou mightest have ruled, he might have ruled,</i>
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<i>Plural</i>	{ rěx-issě'mūs, rěx-issě'tīs, rěx-issěnt,	<i>we might have ruled, ye might have ruled, they might have ruled.</i>
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5. Fúture Tense.—*shall or will have.*

<i>Singular</i>	{ rěx'-ěřō, rěx'-ěřis, rěx'-ěřit,	<i>I shall have ruled, thou wilt have ruled, he will have ruled,</i>
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<i>Plural</i>	{ rěx-ěřimūs, rěx-ěřitīs, rěx'-ěřint,	<i>we shall have ruled, ye will have ruled, they will have ruled.</i>
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The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Rě-gěřě, *to rule.*

Preterpérfect and Preterplúperfect Tense.

Rěx-is'sě, *to have ruled.*

Fúture Tense.

Rěc-tū'rām ěs'sě, *to be about to rule.*

GERUNDS.

Rè-gèn'di,	<i>of ruling,</i>
rè-gèn'dô,	<i>in ruling,</i>
rè-gèn'däm,	<i>ruling.</i>

SUPINES.

Rèc'-täm, *to rule.* Rèc'-tü, *to be ruled.*

PARTICIPLES.

<i>Present,</i> Rè'-gèns,	<i>ruling.</i>
<i>Future,</i> Rèc'-tü'rüs,	<i>about to rule.</i>

FOURTH CONJUGATION.—Aũ'diö, *I hear.*

INDICATIVE MOOD.

1. *Présent Tense.—I do hear or am hearing.*

<i>Singular</i>	{ Aũ'-diö,	<i>I hear,</i>
	{ aũ'-dis,	<i>thou hearest,</i>
	{ aũ'-dit,	<i>he hears,</i>
<i>Plural</i>	{ aũ'-di'müs,	<i>we hear,</i>
	{ aũ'-di'tis,	<i>ye hear,</i>
	{ aũ'-diünt,	<i>they hear.</i>

2. *Preterimperfect Tense.—I was hearing or did hear.*

<i>Singular</i>	{ aũ'-dië'bäm,	<i>I did hear,</i>
	{ aũ'-dië'bäs,	<i>thou didst hear,</i>
	{ aũ'-dië'bät,	<i>he did hear,</i>
<i>Plural</i>	{ aũ'-dië'bämüs,	<i>we did hear,</i>
	{ aũ'-dië'bätis,	<i>ye did hear,</i>
	{ aũ'-dië'bänt,	<i>they did hear.</i>

3. *Preterperfect Tense.—I heard or have heard.*

<i>Singular</i>	{ aũdi'-vi,	<i>I heard,</i>
	{ aũdi'-vis'ti,	<i>thou hearest,</i>
	{ aũdi'-vit,	<i>he heard,</i>
<i>Plural</i>	{ aũdi'-vimüs,	<i>we heard,</i>
	{ aũdi'-vis'tis,	<i>ye heard,</i>
	{ aũdi'-vë'rünt vël -vë'rë,	<i>they heard.</i>

<i>Plural</i>	{ rē-gā'mūr, rē-gā'mīni, rē-gān'tūr,	<i>we may be ye may be they may be</i>	} <i>shall.</i>
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2. Preterimperfect Tense.—*might or could be*

<i>Singular</i>	{ rē-gērēr, rē-gērērīs vėl rē-gērērē, rē-gērētūr,	<i>I might thou mightest he might</i>	} <i>be filled.</i>
<i>Plural</i>	{ rē-gērēmūr, rē-gērēmīni, rē-gērēn'tūr,	<i>we might ye might they might</i>	

3. Preterperfect Tense.—*sīm vėl fū'ērīm, may or should have been.*

<i>Singular</i>	{ rēc'-tūs sīm, rēc'-tūs sīs, rēc'-tūs sīt,	<i>I may thou mayest he may</i>	} <i>have been filled.</i>
<i>Plural</i>	{ rēc'-tī sī'mūs, rēc'-tī sī'tīs, rēc'-tī sint,	<i>we may ye may they may</i>	

4. Preterpluperfect Tense.—*ēs'sēm vėl fū'sēm, might or would have been.*

<i>Singular</i>	{ rēc'-tūs ēs'sēm, rēc'-tūs ēs'sēs, rēc'-tūs ēs'sēt,	<i>I might thou mightest he might</i>	} <i>have been filled.</i>
<i>Plural</i>	{ rēc'-tī ēssē'mūs, rēc'-tī ēssē'tīs, rēc'-tī ēs'sēt,	<i>we might ye might they might</i>	

5. Future Tense.—*ērō vėl fū'ērō, shall or will have been.*

<i>Singular</i>	{ rēc'-tūs ērō, rēc'-tūs ērīs, rēc'-tūs ērīt,	<i>I shall thou wilt he will</i>	} <i>have been filled.</i>
<i>Plural</i>	{ rēc'-tī ērīmūs, rēc'-tī ērītīs, rēc'-tī ērūnt,	<i>we shall ye will they will</i>	

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD:

Présent and Preterimperfect Tense.

Rě-gi, to be ruled.

Preterpéfect and Preterplúperfect Tense.

Rěc'-tüm ěs'sě věl fűis'sě, to have been ruled:

Fúture Tense.

Rěc'-tüm řři, to be about to be ruled.

PARTICIPLES.

Past, Rěc'-tűs, ruled or háving been ruled.

Fúture, Rě-gěn'dűs, that is to be or that must be ruled.

FOURTH CONJUGATION.—Aűďřř, I am heard.

INDICATIVE MOOD.

1. Présent Tense.—am.

Singular	{	aű-dřř,	I am	}	heard.
		aű-dřřis věl aű-dřřě,	thou art		
		aű-dřřtűr,	he is		
Plural	{	aű-dřřműr,	we are	}	heard.
		aű-dřřműni,	ye are		
		aű-dřřűn'tűr,	they are		

2. Preterimperfect Tense.—was.

Singular	{	aű-dřřbăr,	I was	}	heard.
		aű-dřřbărıs věl aű-dřřbărě,	thou wast		
		aű-dřřbăr'tűr,	he was		
Plural	{	aű-dřřbăr'műr,	we were	}	heard.
		aű-dřřbăr'műni,	ye were		
		aű-dřřbăr'n'tűr,	they were		

3. Preterpéfect Tense.—sűm věl fűi, have been.

Singular	{	aűdřř-tűs sűm,	I have been	}	heard.
		aűdřř-tűs ěs,	thou hast been		
		aűdřř-tűs ěst,	he has been		

<i>Plural</i>	{ aūđī'-tī sū'mūs, aūđī'-tī es'tīs, aūđī'-tī sūnt,	<i>we have been ye have been they have been</i>	} <i>heard.</i>
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4. Preterplúperfect Tense.—Ėrām vėl fū'ērām, *had been.*

<i>Singular</i>	{ aūđī'-tūs Ėrām, aūđī'-tūs Ėrās, aūđī'-tūs Ė'rāt,	<i>I had thou hadst he had</i>	} <i>been heard.</i>
<i>Plural</i>	{ aūđī'-tī Ėrāmūs, aūđī'-tī Ėrās'tīs, aūđī'-tī Ėrānt,	<i>we had ye had they had</i>	

5. Fúture Tense.—*shall or will be.*

<i>Singular</i>	{ aū'-dīār, aū-dīē'rīs vėl aū-dīē'rē, aū-dīē'tūr,	<i>I shall thou wilt he will</i>	} <i>be heard.</i>
<i>Plural</i>	{ aū-dīē'mūr, aū-dīē'mīnī, aū-dīēn'tūr,	<i>we shall ye will they will</i>	

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular</i>	{ aū-dī'rē, aū-dī'tōr, aū-dīā'tūr, aū-dī'tōr,	<i>be thou let him be</i>	} <i>heard.</i>
<i>Plural</i>	{ aū-dīā'mūr, aū-dī'mīnī, aū-dī'mīnōr, aū-dīān'tūr, aū-dīūn'tōr,	<i>let us be be ye let them be</i>	

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular</i>	{ aū'-dīār, aū-dīā'rīs vėl aū-dīā'rē, aū-dīā'tūr,	<i>I may thou mayest he may</i>	} <i>be heard.</i>
<i>Plural</i>	{ aū-dīā'mūr, aū-dīā'mīnī, aū-dīān'tūr,	<i>we may ye may they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular</i>	{	aū-dī'rēr,	<i>I might</i>	} <i>be heard.</i>
		aū-dīrē'rīs vèl aū-dīrē'rē,	<i>thou mightest</i>	
		aū-dīrē'tūr,	<i>he might</i>	
<i>Plural</i>	{	aū-dīrē'mūr,	<i>we might</i>	}
		aū-dīrē'mīnī,	<i>ye might</i>	
		aū-dīrēn'tūr,	<i>they might</i>	

3. Preterpéfect Tense.—*sīm vèl fū'ērīm, may or should have been.*

<i>Singular</i>	{	aūdī'-tūs sīm,	<i>I may</i>	} <i>have been heard.</i>
		aūdī'-tūs sīs,	<i>thou mayest</i>	
		aūdī'-tūs sīt,	<i>he may</i>	
<i>Plural</i>	{	aūdī'-tī sī'mūs,	<i>we may</i>	}
		aūdī'-tī sī'tīs,	<i>ye may</i>	
		aūdī'-tī sīnt,	<i>they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vèl fūūs'sēm, might or would have been.*

<i>Singular</i>	{	aūdī'-tūs ēs'sēm,	<i>I might</i>	} <i>have been heard.</i>
		aūdī'-tūs ēs'sēs,	<i>thou mightest</i>	
		aūdī'-tūs ēs'sēt,	<i>he might</i>	
<i>Plural</i>	{	aūdī'-tī ēssē'mūs,	<i>we might</i>	}
		aūdī'-tī ēssē'tīs,	<i>ye might</i>	
		aūdī'-tī ēs'sēt,	<i>they might</i>	

5. Future Tense.—*ērō vèl fū'ērō, shall or will have been.*

<i>Singular</i>	{	aūdī'-tūs ērō,	<i>I shall</i>	} <i>have been heard.</i>
		aūdī'-tūs ē'rīs,	<i>thou wilt</i>	
		aūdī'-tūs ē'rīt,	<i>he will</i>	
<i>Plural</i>	{	aūdī'-tī ērīmūs,	<i>we shall</i>	}
		aūdī'-tī ē'rītīs,	<i>ye will</i>	
		aūdī'-tī ē'rūnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Aū-dī'rī, *to be heard.*

Preterperfect and Preterpluperfect Tense.

Aūdī-tūm es'sě vel fūis'sě, to have been heard.

FUTURE Tense.

Aūdī-tūm īrī, to be about to be heard.

PARTICIPLES.

Past, Aūdī-tūs, heard or having been heard.

Future, Aū-dīen'dūs, that is to be or that must be heard.*

* Respecting the Participles and Gérunds of verbs, it ought to be noticed, that the former always refer to a person, or thing,—and have three genders; the latter to an act,—and are substantives neuter: as *hīc, hęc, hęc k'mēns*, a person or thing loving; genitive, *hūjūs k'mān'tis*, of a person or thing loving; *k'māntū'rīs, k'mātū'rā, k'mātū'rūm*, a person or thing about to love, or, that has heretofore to love: *k'mātū'rīs, k'mātā, k'mātūm*, a person or thing loved, or, that was loved: *k'mān'dūs, k'mān'dā, k'mān'dūm*, a person or thing that is to be, or, that must be, or, that is deserving of being, loved. The gérund (as has been said,) expresses (simply) an act or process: as, *k'mān'dūm*, the act or process of being. The gérunds of verbs seem, in fact, to be the neuter gender of the future participle in *-dūs*, converted into a substantive of either an active or a neuter sense; seldom or never used in the nominative case, and never in the vocative. Again, with the verb *est*, either expressed or understood, the neuter gender of the same participle in *-dūs* is often assumed impersonally, with a strictly passive signification:—thus, *k'mān'dūm est*, it is to be loved, that is, it must be loved by some person or persons mentioned, or alluded to. The similarity between this last, and the gérund in *-dūm*, has led most grammarians into the gross and palpable error of imagining these two words to be the same word. That they are the same both to the eye and ear, no one can deny; and yet they differ from one another as much as the substantive *k'mōr*, love, differs from the first person singular of the present of the indicative passive of the verb *k'mō*, I love,—namely, *k'mōr*, I am loved.

The first person singular (whether existent, or imaginary,) of the present tense of the indicative mood active of any verb, is called the *Theme or Root of the Verb*; because from it all the other parts are derived, either immediately or mediately.

Immediately from the *Root*, (according to grammarians in general,) come only *-am* and *-em*; with the three great branches, *-i* of the preterite, *-im* of the supine, and *-ā* of the infinitive mood; from which three, they say, all the other parts have their immediate rise:—that is, *-ram, -rem, -rd, -ssēm*, and *-esē* from the first, *-ū* and *-rūs* from the second, and *-dūm, -dō, -vēm, -ā, -i, -ns, -dī, -dō, -dūm* from the third. But (as I observed in page 61, above,) I derive *-bam* from the theme or root, by changing *-d* into *-bām* in the first conjugation, and into *-bām* in the rest:—the future in *-bō* is rightly the offspring of *-bām*. Again, I conceive *-ns* to spring immediately from the *Theme or Root*, by the mutation of *-d* into *-ans* in the first conjugation, into *-ns* in the second, and into *-ens* in all the rest. The irregular verb *ēō*, I go, has *fūs* instead of *fens*: and, in the genitive, *fūp'tis* in place of *ian'tis*.

The gérund in *-dūm* I form from the present participle, by changing *-tis* of the genitive case singular into *-dūm*:—thus, of *k'mān'tis*, as I conceive, is

DECLENSION OF VERBS IRREGULAR.

CERTAIN verbs deviate from the Général Rule, and are formed in the manner following :—

1. Pōs'sūm, pō'tēa, pō'tūi, pōs'sē, pō'tēns, *to be able.*
2. Vō'lō, vīs, vō'lūi, vē'l'ē, vōlēn'dī, vōlēn'dō, vōlēn'dūm, vōlēns, *to be willing.*
3. Nō'lō, nōn'vīs, nō'lūi, nōl'ē, nōlēn'dī, nōlēn'dō, nōlēn'dūm, nōlēns, *to be unwilling.*
4. Mā'lō, mā'vīs, mā'lūi, māl'ē, mālēn'dī, mālēn'dō, mālēn'dūm, mā'lēns, *to be more willing or to have rather.*
5. Ē'dō, Ē'dīs (vēl'ēs), Ē'dī, Ē'dērē (vēl'ēs'sē), Ēdēn'dī, Ēdēn'dō, Ēdēn'dūm, Ē'sūm, Ē'sū, Ēdēns, Ēsūrūs, *to eat.*
6. Fērō, fērs, tū'lī, fer'rē, fērēn'dī, fērēn'dō, fērēn'dūm, lātūm, lātū, fērēns, lātūrūs, *to bear or suffer.*
7. Ffō, fis, fāctūs sūm vēl' fūī, ffērī, fāctūs, fāctēn'dūs, *to be made or done.*
8. Fērōr, fer'rīs vēl' fer'rē, lātīs sūm vēl' fūī, fer'rī, lātūs, fērēn'dūs, *to be borne or suffered.*

formed āmān'dūm. Or the gérund, génerally speaking, may be said to be derived from the nominative case singular of the présent participle, by changing -s into -dūm.

In the passive voice of verbs, all tēnses, whercin the auxiliary verb sūm is not used, owe their formation to the like tēnses of the active voice. The participle in -ūs comes from the last sūpine, and the participle in -dūs is derived from the présent participle (active) in -as, in the manner which we have already mentioned for the gérund. The future tense of the infinitive mood passive is the sūpine in -ūm with the présent of the infinitive passive of Ēō, *I go.*

The vowel before -rē of the infinitive mood of a Latin verb is termed the characteristic letter of the verb :—and all the letters before the *Characteristic* are called *Radical Letters*; because they néver vary in verbs regularly conjugated,—but are found identically the same in all parts, both of the active and passive voice.

A *Verb Déponent* (as we read in the text, page 51, above) is declined like a *Verb Passive* of the same conjugation as itself,—but with *Gérunds* and *Sūpines* :—thus, mō'dērōr, mō'dērā'ris (vēl' mō'dērā'rē), mō'dērātūs sūm (vēl' fūī), mō'dērā'ri;—mō'dērān'dī, mō'dērān'dō, mō'dērān'dūm, mō'dērātūm, mō'dērātū, mō'dērāns; mō'dērātūrūs, mō'dērātūs, mō'dērān'dūs, *to moderate or to manage*; pōll'cērōr, pōll'cērā'ris (vēl' pōll'cērē), pōll'cētūs sūm (vēl' fūī), pōll'cērī,—pōll'cērēs, pōll'cērēn'dō, pōll'cērēn'dūm, pōll'cētūm, pōll'cētū, pōll'cēns, pōll'cētūrūs, pōll'cētūs, pōll'cērā'n'dūs, *to promise*; lō'quōr, lō'quē'ris (vēl' lō'quē'rē), lō'cūtūs sūm (vēl' fūī), lō'quī,—lō'quēn'dī, lō'quēn'dō, lō'quēn'dūm, lō'quētūs, lō'

POSSUM, *I am, áble.*

INDICATIVE MOOD.

1. Présent Tense.—*I am áble.*

Singular	{	Pōs'sūm,*	<i>I am</i>	}	<i>áble.</i>
		pō'tēs,	<i>thou art</i>		
		pō'tēst,	<i>he is</i>		
Plural	{	pōs'sūmūs,	<i>we are</i>	}	
		pōtēs'tis,	<i>ye are</i>		
		pōs'sūnt,	<i>they are</i>		

cū'tū, lō'quēns, lōcūtū'rūs, lōcūtūs, lōquēn'dūs, *to speak*: lārg'ōr, lārg'rīs (vél lārg'rē), lārg'tūs sūm (vél fū'i), lārg'ri, —lārgiēn'di, lārgiēn'dō, lārgiēn'dūm, lārg'itūm, lārg'itū, lārg'iōns, lārg'itū'rūs, lārg'itūs, lārgiēn'dūs, *to bestow freely*. And here it may be remarked that the participle in -ūs of *Depōnent Verbs* has sometimes a *passive*, though more frequently and (properly) an *active* signification: for example, in Virgil we find *oblītā m'hi carminā, songs forgotten by me*. Eclogue IX. 53.

Lastly, in the tenses of passive and of depōnent verbs, declined by help of the verb *sūm*, the participle must always be of the same gender and number as the nominative case to the verb:—for, although, for the sake of brevity, we say *āmātūs sūm*, yet do we mean, *āmātūs, āmātā, āmātūm sūm* vél *fū'i*, according as the nominative is masculine, feminine, or neuter: and, in the plural number, *āmātū, āmātā, āmātā sūmūs* vél *fū'imūs*, *we have been loved*.

And here we may notice, that *āmātūs sūm* also signifies "*I am loved*," as well as "*I was loved*," and "*I have been loved*." This tense in fact denotes a thing finished, without any reference or regard to the time when, if *sūm* be used: but with *fū'i* it denotes a thing finished, and moreover implies that some length of time hath elapsed since the thing was finished. The same distinctions are observable between *āmātūs sūm* and *āmātūs fū'ērī*; as likewise between *āmātūm ē'sē* and *āmātūm fūi'sē*. Again, the signification of *āmātūs ē'rām* is sometimes, "*I was loved*;" for this tense denotes a thing finished at some past time, and contemporary with some other circumstance to which reference is made: but *āmātūs fū'ērām* betokens "*I had been loved*" before a certain time past, and prior to some other circumstance to which reference is made. The like distinctions, too, are observable between *āmātūs ē'sēm* and *āmātūs fūi'sēm*.

* *Pōs'sūm* is a compound of the adjective *pō'tis, áble*, with *sūm, I am*, contracted into one word; the letters *t* and *i* being dropt. The other compounds of *sūm*, are:—

āb'sūm,	<i>I am absent or away,</i>	ōb'sūm,	<i>I am against or I hurt,</i>
ād'sūm,	<i>I am present or at hand,</i>	prē'sūm,	<i>I am over or chief,</i>
dē'sūm,	<i>I am wanting or I fail,</i>	prō'sūm,	<i>I benefit or profit,</i>
in'sūm,	<i>I am in or within,</i>	sūb'sūm,	<i>I am under or below,</i>
intēr'sūm,	<i>I am in the midst of,</i>	sūpēr'sūm,	<i>I abound or I remain.</i>

These are, in all their tenses, declined like the verb *ē'sē, to be*, except *prō'sūm, I do good to or I benefit*, which always takes the letter *d* betwixt *pro* and

2. Preterimperfect Tense.—*I was áble.*

Singular	{	pŏ'tĕrām,	<i>I was</i>	} <i>able.</i>
		pŏ'tĕrās,	<i>thou wast</i>	
		pŏ'tĕrāt,	<i>he was</i>	
Plural	{	pŏ'tĕrā'mūs,	<i>we were</i>	
		pŏ'tĕrā'tīs,	<i>ye were</i>	
		pŏ'tĕrānt,	<i>they were</i>	

3. Preterpĕrfect Tense.—*I have been áble.*

Singular	{	pŏ'tŭi,	<i>I have</i>	} <i>been able.</i>
		pŏ'tŭi's'tī,	<i>thou hast</i>	
		pŏ'tŭit,	<i>he has</i>	
Plural	{	pŏ'tŭ'imūs,	<i>we have</i>	
		pŏ'tŭi's'tīs,	<i>ye have</i>	
		pŏ'tŭĕ'runt vĕl -ĕ'rĕ,	<i>they have</i>	

4. Preterplūperfect Tense.—*I had been áble.*

Singular	{	pŏ'tŭ'ĕrām,	<i>I had</i>	} <i>been able.</i>
		pŏ'tŭ'ĕrās,	<i>thou hadst</i>	
		pŏ'tŭ'ĕrāt,	<i>he had</i>	
Plural	{	pŏ'tŭĕrā'mūs,	<i>we had</i>	
		pŏ'tŭĕrā'tīs,	<i>ye had</i>	
		pŏ'tŭ'ĕrānt,	<i>they had</i>	

5. Fúture Tense.—*I shall be áble.*

Singular	{	pŏ'tĕrŏ,	<i>I shall</i>	} <i>be able.</i>
		pŏ'tĕrīs,	<i>thou wilt</i>	
		pŏ'tĕrīt,	<i>he will</i>	
Plural	{	pŏ'tĕrīmūs,	<i>we shall</i>	
		pŏ'tĕrītīs,	<i>ye will</i>	
		pŏ'tĕrūnt,	<i>they will</i>	

OBSERVE. *Pŏs'sum*, in cŏmmon with *vŏ'tŏ* and *mā'lŏ*, is néver úsed in the Impĕrative Mood:—and *pŏ'tĕns* rarely occúrs as a pārticiple.

the tĕnses of *ĕs'ĕ* beginning with a vŏwel: as, *prŏ'dĕs*, *thou prŏfitest* or *avail-est*, *prŏ'dāst*, *he avails*, *prŏ'dĕrām*, *I availed*, *prŏ'dĕs'sĕ*, *to avail*. The verb *ĕs'sum* is said to want the pĕrterite, and cŏnsĕquently the tĕnses derived from it.

POTENTIAL MOOD.

1. Pr^ésent Tense.—*may, can, should or would be.*

Singular	{	pōs'sim,	I may	} be able.
		pōs'sis,	thou māyest	
		pōs'sit,	he may	
Plural	{	pōssi'mūs,	we may	}
		pōssi'tis,	ye may	
		pōs'sint,	they may	

2. Preterimperfect Tense.—*might or could be.*

Singular	{	pōs'sām,	I might	} be able.
		pōs'sēs,	thou mightest	
		pōs'sēt,	he might	
Plural	{	pōssē'mūs,	we might	}
		pōssē'tis,	ye might	
		pōs'sēnt,	they might	

3. Preterp^érfect Tense.—*may or should have been.*

Singular	{	pōtū'ērīm,	I may	} have been able.
		pōtū'ērīs,	thou māyest	
		pōtū'ērīt,	he may	
Plural	{	pōtū'ērīmūs,	we may	}
		pōtū'ērītīs,	ye may	
		pōtū'ērīnt,	they may	

4. Preterpl^érfect Tense.—*might or would have been.*

Singular	{	pōtūīs'sēm,	I might	} have been able.
		pōtūīs'sēs,	thou mightest	
		pōtūīs'sēt,	he might	
Plural	{	pōtūīssē'mūs,	we might	}
		pōtūīssē'tīs,	ye might	
		pōtūīs'sēnt,	they might	

5. Fut^ure Tense.—*shall or will have been.*

Singular	{	pōtū'ērō,	I shall	} have been able.
		pōtū'ērīs,	thou wilt	
		pōtū'ērīt,	he will	

Plural	{	põtüerĩ'ũs,	we shall	}	have been able.
		põtüerĩ'ũs,	ye will		
		põtũ'erĩst,	they will		

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Põs'sě, to be able.

Preterperfect and Preterpluperfect Tense.

Põtũis'sě, to have been able.

NOTE. *Põs'sũm* wants the future tense of the Infinitive Mood: and has no gérunds or súpines.

PARTICIPLE.

Présent, Põtẽns, being able.

As *Põs'sũm* has no súpine, it has no future participle.

VOLO, I am willing.

INDICATIVE MOOD.

1. Présent Tense.—*I am willing.*

Singular	{	Võ'ũ,	I am	}	willing.
		vĩs,	thou art		
		vũlt,	he is		
Plural	{	võ'lũmũs,	we are	}	willing.
		vũltĩs,	ye are		
		võ'lũnt,	they are		

2. Preterimperfect Tense.—*I was willing.*

Singular	{	võlẽ'bãm,	I was	}	willing.
		võlẽ'bãs,	thou wast.		
		võlẽ'bãt,	he was		
Plural	{	võlẽbã'mũs,	we were	}	willing.
		võlẽbã'tĩs,	ye were		
		võlẽ'bãnt,	they were		

3. Preterpéfect Tense.—*I have been willing.*

Singular	{	võ'lūi,	I have	} been willing.
		võ'lūis'tī,	thou hast	
		võ'lūit,	he has	
Plúral	{	võ'lūimūs,	we have	}
		võ'lūis'tīs,	ye have	
		võ'lūērūnt vèl -ērē,	they have	

4. Preterplúperfect Tense.—*I had been willing.*

Singular	{	võ'lū'ērām,	I had	} been willing.
		võ'lū'ērās,	thou hadst	
		võ'lū'ērāt,	he had	
Plúral	{	võ'lū'ērāmūs,	we had	}
		võ'lū'ērātīs,	ye had	
		võ'lū'ērānt,	they had	

5. Fúture Tense.—*I shall or will be willing.*

Singular	{	võ'lām,	I shall	} be willing.
		võ'lēs,	thou wilt	
		võ'lēt,	he will	
Plúral	{	võ'lēmūs,	we shall	}
		võ'lētīs,	ye will	
		võ'lēnt,	they will	

OBSERVE. *Võ'lō* has no Imperative Mood.

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

Singular	{	vě'līm,	I may	} be willing.
		vě'līs,	thou máyest	
		vě'līt,	he may	
Plúral	{	vě'līmūs,	we may	}
		vě'lītīs,	ye may	
		vě'līnt,	they may	

2. Preterimperfect Tense.—*might or could be.*

Singular	{	vě'lēm,	I might	} willing.
		vě'lēs,	thou mightest	
		vě'lēt,	he might	

<i>Plural</i>	{ vëllë'mūs, vëllë'tīs, vëll'ënt,	<i>we might ye might they might</i>	} <i>willing. be</i>
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3. Preterpërfect Tense.—*may or should have been.*

<i>Singular</i>	{ völlü'ërim, völlü'ëris, völlü'ërit,	<i>I may thou máyest he may</i>	} <i>have been willing.</i>
<i>Plural</i>	{ völlüë'rimūs, völlüë'ritīs, völlü'ërint,	<i>we may ye may they may</i>	

4. Preterplúperfect Tense.—*might or would have been.*

<i>Singular</i>	{ völlüüs'sëm, völlüüs'sës, völlüüs'sët,	<i>I might thou mighlest he might</i>	} <i>have been willing.</i>
<i>Plural</i>	{ völlüüssë'mūs, völlüüssë'tīs, völlüüs'sënt,	<i>we might ye might they might</i>	

5. Fúture Tense.—*shall or will have been.*

<i>Singular</i>	{ völlü'ërö, völlü'ëris, völlü'ërit,	<i>I shall thou wilt he will</i>	} <i>have been willing.</i>
<i>Plural</i>	{ völlüëri'mūs, völlüëri'tīs, völlü'ërint,	<i>we shall ye will they will</i>	

'The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Vëll'ë, *to be willing.*

Preterpërfect and Preterplúperfect Tense.

Völlüüs'së, *to have been willing.*

NOTE. *Vö'w* wants the future tense of the Infinitive Mood, as it has no súpine.

GERUNDS.

Vōlēn'dī, of béing willing,
 vōlēn'dō, in béing willing,
 vōlēn'dūsa, béing willing.

PARTICIPLE.

Présent, Vōlēns willing or béing willing.

As *Vōlō* has no súpine, it has no fúture párticiple.

NOLO, *I am unwilling.*

INDICATIVE MOOD.

1. *Présent Tense.—I am unwilling.*

<i>Singular</i>	{	Nō'lō,*	<i>I am</i>	} <i>unwilling.</i>
		nōn'vīs,	<i>thou art</i>	
		nōn'vūl,	<i>he is</i>	
<i>Plural</i>	{	nō'lūmūs,	<i>we are</i>	} <i>unwilling.</i>
		nōnvūl'tis,	<i>ye are</i>	
		nō'lūnt,	<i>they are</i>	

2. *Preterimperfect Tense.—I was unwilling.*

<i>Singular</i>	{	nōlē'bām,	<i>I was</i>	} <i>unwilling.</i>
		nōlē'bās,	<i>thou wast</i>	
		nōlē'bāt,	<i>he was</i>	
<i>Plural</i>	{	nōlēbā'mūs,	<i>we were</i>	} <i>unwilling.</i>
		nōlēbā'tis,	<i>ye were</i>	
		nōlē'bānt,	<i>they were</i>	

3. *Preterperfect Tense.—I have been unwilling.*

<i>Singular</i>	{	nō'lūē,	<i>I have</i>	} <i>been unwilling.</i>
		nō'lūis'tī,	<i>thou hast</i>	
		nō'lūit,	<i>he has</i>	
<i>Plural</i>	{	nō'lūimūs,	<i>we have</i>	} <i>been unwilling.</i>
		nō'lūis'tis,	<i>ye have</i>	
		nō'lūē'rūnt vel -ē'rē,	<i>they have</i>	

* This verb is a compound of nōn, not, with the preceding verb vōlō, I will.

4. Preterpláperfect Tense.—*I had been unwilling.*

<i>Singular</i>	{	<i>nōlū'ērām,</i>	<i>I had</i>	} <i>been unwilling.</i>
		<i>nōlū'ērās,</i>	<i>thou hadst</i>	
		<i>nōlū'ērāt,</i>	<i>he had</i>	
<i>Plúral</i>	{	<i>nōlūēsā'mūs,</i>	<i>we had</i>	}
		<i>nōlūērāt'is,</i>	<i>ye had</i>	
		<i>nōlū'ērānt,</i>	<i>they had</i>	

5. Future Tense.—*I shall or will be unwilling.*

<i>Singular</i>	{	<i>nō'lām,</i>	<i>I shall</i>	} <i>be unwilling.</i>
		<i>nō'lēs,</i>	<i>thou wilt</i>	
		<i>nō'lēt,</i>	<i>he will</i>	
<i>Plúral</i>	{	<i>nōlēmūs,</i>	<i>we shall</i>	}
		<i>nōlēt'is,</i>	<i>ye will</i>	
		<i>nō'lānt,</i>	<i>they will</i>	

IMPERATIVE MOOD.

Présent Tense.—*No first or third Párson.*

<i>Singular</i>	{	<i>nō'lī, nōlītō,</i>	<i>be thou unwilling,</i>
<i>Plúral</i>	{	<i>nōlītē, nōlītō'tē,</i>	<i>be ye unwilling.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular</i>	{	<i>nō'līm,</i>	<i>I may</i>	} <i>be unwilling.</i>
		<i>nō'līs,</i>	<i>thou máyest</i>	
		<i>nō'līt,</i>	<i>he may</i>	
<i>Plúral</i>	{	<i>nōlīmūs,</i>	<i>we may,</i>	}
		<i>nōlīt'is,</i>	<i>ye may</i>	
		<i>nō'līnt,</i>	<i>they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular</i>	{	<i>nō'lēm,</i>	<i>I might</i>	} <i>be unwilling.</i>
		<i>nō'lēs,</i>	<i>thou mightest</i>	
		<i>nō'lēt,</i>	<i>he might</i>	

<i>Plúral</i>	{ nōllē'mūs, nōllē'tīs, nōllēnt,	<i>we might ye might they might</i>	} <i>be un- willing.</i>
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3. Preterpérfect Tense.—*may* or *should have been.*

<i>Singular</i>	{ nōlū'érīm, nōlū'érīs, nōlū'érīt,	<i>I may thou májest he may</i>	} <i>have been unwilling.</i>
<i>Plúral</i>	{ nōlū'érīmūs, nōlū'érītīs, nōlū'érīnt,	<i>we may ye may they may</i>	

4. Preterplúperfect Tense.—*might* or *would have been.*

<i>Singular</i>	{ nōlūīs'sēm, nōlūīs'sēs, nōlūīs'sēt,	<i>I might thou míghtest he might</i>	} <i>have been unwilling.</i>
<i>Plúral</i>	{ nōlūīssē'mūs, nōlūīssē'tīs, nōlūīs'sēnt,	<i>we might ye might they might</i>	

5. Fúture Tense.—*shall* or *will have been.*

<i>Singular</i>	{ nōlū'érō, nōlū'érīs, nōlū'érīt,	<i>I shall thou wíll he wíll</i>	} <i>have been unwilling.</i>
<i>Plúral</i>	{ nōlū'érī'mūs, nōlū'érī'tīs, nōlū'érīnt,	<i>we shall ye wíll they wíll</i>	

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterímperfect Tense.

Nōl'lē, *to be unwilling.*

Preterpérfect and Preterplúperfect Tense.

Nōlūīs'sē, *to have been unwilling.*

NOTE. *Nō'lō* wants the fúture tense of the Infinitive Mood, as it has no súpine.

GERUNDS.

Nōlēn'dī, of being unwilling.
 nōlēn'dō, in being unwilling.
 nōlēn'dūm, being unwilling.

PARTICIPLE.

Présent, Nō'lēns, unwilling or being unwilling.
 As *Nō'lō* has no *súpine*, it has no *fútúre párticiple*,

MALO, *I am more willing.*

INDICATIVE MOOD.

1. *Présent Tense.—I am more willing or I would have rather.*

Singular	{	Mā'lō,*	I am	} more willing:
		mā'vīs,	thou art	
		mā'vūlt,	he is	
Plural	{	mā'lūmūs,	we are	
		māvūl'tīs,	ye are	
		mā'lūnt,	they are	

2. *Preterimperfect Tense.—I was more willing.*

Singular	{	mālē'bām,	I was	} more willing.
		mālē'bās,	thou wast	
		mālē'bāt,	he was	
Plural	{	mālēbā'mūs,	we were	
		mālēbā'tīs,	ye were	
		mālē'bānt,	they were	

3. *Preterpéfect Tense.—I have been more willing.*

Singular	{	mā'lūi,	I have	} been more willing.
		mālūis'tī,	thou hast	
		mā'lūit,	he has	
Plural	{	mālūimūs,	we have	
		mālūis'tīs,	ye have.	
		mālūe'rūnt vĕl -ē'rē,	they have	

* This verb is a compound of the adverb *mā'gīs, more*, with the simple irregular verb *vō'lō, I will or am willing*.

4. Preterpluperfect Tense.—*I had been more willing.*

Singular	{	mālū'ērām,	I had	} more willing. been
		mālū'ēras,	thou hadst	
		mālū'ērāt,	he had	
Plural	{	mālū'ērā'mūs,	we had	
		mālū'ērā'tīs,	ye had	
		mālū'ērānt,	they had	

5. Future Tense.—*I shall or will be more willing.*

Singular	{	mā'lām,	I shall	} more willing. be
		mā'lēs,	thou wilt	
		mā'lēt,	he will	
Plural	{	mālē'mūs,	we shall	
		mālē'tīs,	ye will	
		mālēnt,	they will	

OBSERVE. *Mā'lō* has no Imperative Mood.

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

Singular	{	mā'lim,	I may	} more willing. be
		mā'lis,	thou mayest	
		mā'lit,	he may	
Plural	{	mālīm'tīs,	we may	
		mālīt'tīs,	ye may	
		mālīnt,	they may	

2. Preterimperfect Tense.—*might or could be.*

Singular	{	māl'lem,	I might	} more willing. be
		māl'les,	thou mightest	
		māl'lēt,	he might	
Plural	{	māl'lēm'mūs,	we might	
		māl'lēt'tīs,	ye might	
		māl'lēnt,	they might	

3. Preterpérfect Tense.—*may or should have been.*

Singular	{	mālū'ērīm,	I may have been	} more willing
		mālū'ērīs,	thou mayest have been	
		mālū'ērīt,	he may have been	

Plural	{	mālū'rimis,	we may have been	}	more	
		mālū'ritis,				ye may have been
		mālū'erint,				they may have been

4. Preterpluperfect Tense.—*might or would have been.*

Singular	{	mālū'sēm,	I might	}	more	
		mālū'sēs,				thou mightest
		mālū'sēt,				he might
Plural	{	mālū'sēmūs,	we might	}	have been	
		mālū'sētis,				ye might
		mālū'sēt,				they might

5. Future Tense.—*shall or will have been.*

Singular	{	mālū'erō,	I shall	}	more	
		mālū'eris,				thou wilt
		mālū'erit,				he will
Plural	{	mālū'erēmūs,	we shall	}	have been	
		mālū'erētis,				ye will
		mālū'erint,				they will

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Present and Preterimperfect Tense.

Mālū'e, to be more willing or to have rather.

Preterperfect and Preterpluperfect Tense.

Mālū'sē, to have been more willing or to have had rather.

NOTE. *Mālū'* wants the future tense of the Infinitive Mood, as it has no supine.

GERUNDS.

Mālēndī, of being more willing,
 mālēndō, in being more willing,
 mālēndūm, being more willing.

PARTICIPLES.

Present, Mālēns, more willing or being more willing.

As *Mālū'* has no supine, it has no future participle.

EDO, *I eat.*

INDICATIVE MOOD.

1. Présent Tense.—*I do eat or am eating.*

Singular	{	ĕ'dō,	<i>I eat,</i>
	{	ĕ'dīs vèl ĕs,	<i>thou eatest,</i>
	{	ĕ'dīt vèl ĕst,	<i>he eats,</i>
Plural	{	ĕ'dīmūs,	<i>we eat,</i>
	{	ĕ'dītīs vèl ĕs'tīs,	<i>ye eat,</i>
	{	ĕ'dūnt,	<i>they eat.</i>

2. Prétérimperfect Tense.—*I did eat or was eating.*

Singular	{	ĕdē'bām,	<i>I was</i>	} <i>eating.</i>
	{	ĕdē'bās,	<i>thou wast</i>	
	{	ĕdē'bāt,	<i>he was</i>	
Plural	{	ĕdēbā'mūs,	<i>we were</i>	} <i>eating.</i>
	{	ĕdēbā'tīs,	<i>ye were</i>	
	{	ĕdē'bānt,	<i>they were</i>	

3. Prétéripfect Tense.—*I ate or have eaten.*

Singular	{	ĕ'dī,	<i>I ate,</i>
	{	ĕ'dīs'tī,	<i>thou atest,</i>
	{	ĕ'dīt,	<i>he ate,</i>
Plural	{	ĕ'dīmūs,	<i>we ate,</i>
	{	ĕ'dīs'tīs,	<i>ye ate,</i>
	{	ĕdē'rūnt vèl ĕdē'rĕ,	<i>they ate.</i>

4. Prétéripluperfect Tense.—*I had eaten.*

Singular	{	ĕ'dērām,	<i>I had</i>	} <i>eaten.</i>
	{	ĕ'dērās,	<i>thou hadst</i>	
	{	ĕ'dērāt,	<i>he had</i>	
Plural	{	ĕdērā'mūs,	<i>we had</i>	} <i>eaten.</i>
	{	ĕdērā'tīs,	<i>ye had</i>	
	{	ĕ'dērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will eat.*

Singular	{	ĕ'dām,	<i>I shall</i>	} <i>eat.</i>
	{	ĕ'dēs,	<i>thou wilt</i>	
	{	ĕ'dēt,	<i>he will</i>	

Plúral	{ ědē'mūs, ědē'tīs, ědēnt,	<i>we shall ye will they will</i>	} <i>eat.</i>
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IMPERATIVE MOOD.—*No first Person.*

Singular	{ ědě, ědītō; vèl ěs, ěs'tō,* ědāt, ědītō; vèl ěs'tō,	<i>eat thou, let him eat,</i>
Plúral	{ ědā'mūs, ědītě, ědītō'tě; vèl ěs'tě, ěstō'tě, ědānt, ědūn'tō,	<i>let us eat, eat ye, let them eat.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

Singular	{ ědām, ědās, ědāt,	<i>I may thou mayest he may</i>	} <i>eat.</i>
Plúral	{ ědā'mūs, ědā'tīs, ědānt,	<i>we may ye may they may</i>	

2. Präterimperfect Tense.—*might or could.*

Singular	{ ědērēm vèl ěs'sēm, ědērēs vèl ěs'sēs, ědērēt vèl ěs'sēt,	<i>I might thou mightest he might</i>	} <i>eat.</i>
Plúral	{ ědērē'mūs vèl ěssē'mūs, ědērē'tīs vèl ěssē'tīs, ědērēnt vèl ěs'sēnt,	<i>we might ye might they might</i>	

3. Präterpéfect Tense.—*may or should have.*

Singular	{ ědērīm, ědērīs, ědērīt,	<i>I may thou mayest he may</i>	} <i>have eaten.</i>
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* This verb (quaintly) borrows several of its tenses from the verb ěs'sě, to be, as that verb borrows some of its tenses from the old verb fū'ō, fū'ī, fū'tīm, fū'ěre, to subsist. Vossius preposterously affirms that the *es* of ědě is long.

<i>Plúral</i>	{ <i>ēdē'rímūs,</i> <i>ēdē'rītīs,</i> <i>ēdē'rīnt,</i>	<i>we may</i> <i>ye may</i> <i>they may</i>	} <i>have</i> <i>eatem.</i>
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4. Preterplúperfect Tense.—*might or would have.*

<i>Singular</i>	{ <i>ēdīs'sēm,</i> <i>ēdīs'sēs,</i> <i>ēdīs'sēt,</i>	<i>I might</i> <i>thou mightest</i> <i>he might</i>	} <i>have</i> <i>eatem.</i>
<i>Plúral</i>	{ <i>ēdīssē'mūs,</i> <i>ēdīssē'tīs,</i> <i>ēdīs'sēt,</i>	<i>we might</i> <i>ye might</i> <i>they might</i>	

5. Fúture Tense.—*shall or will have.*

<i>Singular</i>	{ <i>ē'dērō,</i> <i>ē'dērīs,</i> <i>ē'dērīt,</i>	<i>I shall</i> <i>thou wilt</i> <i>he will</i>	} <i>have</i> <i>eatem.</i>
<i>Plúral</i>	{ <i>ēdērī'mūs,</i> <i>ēdērītīs,</i> <i>ē'dērīnt,</i>	<i>we shall</i> <i>ye will</i> <i>they will</i>	

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

ē'dērē vèl ēs'sē, to eat.

Preterpéfect and Preterplúperfect Tense.

ēdīs'sē, to have eaten.

Fúture Tense.

Esū'rūm ēs'sē, to be about to eat.

GERUNDS.

ēdēn'dī, of eating,
ēdēn'dō, in eating,
ēdēn'dūm, eating.

SUPINES.

Ē'sūm, to eat. Ē'sū, to be eaten.

PARTICIPLES.

Présent, ē'dēns, eating.
Fúture, ēsū'rūs, about to eat.

FERO,* I bear or suffer.

INDICATIVE MOOD.

1. Présent Tense.—I do bear or am bearing.

Singular	{	Fĕrō,	I bear,
		fĕrs,	thou bearest,
		fĕrt,	he bears,
Plural	{	fĕrimūs,	we bear,
		fĕrtīs,	ye bear,
		fĕrūnt,	they bear.

2. Preterimperfect Tense.—I did bear or was bearing.

Singular	{	fĕrĕbām,	I was.	} bearing.
		fĕrĕbās,	thou wast	
		fĕrĕbāt,	he was	
Plural	{	fĕrĕbāmūs,	we were	
		fĕrĕbātīs,	ye were	
		fĕrĕbānt,	they were	

3. Preterperfect Tense.—I bare, bore, or have borne.

Singular	{	tūlī,	I bare,
		tūlīstī,	thou barest,
		tūlīt,	he bare,

* Fĕrō enters into composition with the following prepositions; *ad*, to, *an-*
tē, before, *ab*, from, *cir'cūm*, about, *cūm*, with, *dē*, of, or, concerning, *dū-*, a-
lānder, e, out of, *in*, into or in, *ob*, for, *pĕr*, through, *pōst*, after, *præ*, before,
prō, for, *rē*, again, *sūb*, under, and *trāns*, beyond: as,

1. <i>āf'fĕrō</i> ,	<i>ā'tūlī</i> ,	<i>āllā'tūm</i> ,	<i>āffer'rē</i> ,	to bring,
2. <i>āntĕ'fĕrō</i> ,	<i>āntĕ'tūlī</i> ,	<i>āntĕlā'tūm</i> ,	<i>āntĕfer'rē</i> ,	to set before,
3. <i>āu'fĕrō</i> ,	<i>āu'tūlī</i> ,	<i>āblā'tūm</i> ,	<i>āufer'rē</i> ,	to take away,
4. <i>circūm'fĕrō</i> ,	<i>circūm'tūlī</i> ,	<i>circūmlā'tūm</i> ,	<i>circūmfer'rē</i> ,	to carry round,
5. <i>cōn'fĕrō</i> ,	<i>cōn'tūlī</i> ,	<i>cōllā'tūm</i> ,	<i>cōnfer'rē</i> ,	to compare together,
6. <i>dĕ'fĕrō</i> ,	<i>dĕ'tūlī</i> ,	<i>dĕlā'tūm</i> ,	<i>dĕffer'rē</i> ,	to accuse,
7. <i>dis'fĕrō</i> ,	<i>dis'tūlī</i> ,	<i>dilā'tūm</i> ,	<i>differ'rē</i> ,	to scatter abroad,
8. <i>ĕ'fĕrō</i> ,	<i>ĕ'tūlī</i> ,	<i>ĕlā'tūm</i> ,	<i>ĕffer'rē</i> ,	to carry forth,
9. <i>in'fĕrō</i> ,	<i>in'tūlī</i> ,	<i>illā'tūm</i> ,	<i>infer'rē</i> ,	to bring in,
10. <i>ōf'fĕrō</i> ,	<i>ōb'tūlī</i> ,	<i>ōblā'tūm</i> ,	<i>ōffer'rē</i> ,	to offer,
11. <i>pĕr'fĕrō</i> ,	<i>pĕr'tūlī</i> ,	<i>pĕrlā'tūm</i> ,	<i>pĕrfer'rē</i> ,	to carry through,
12. <i>pōst'fĕrō</i> ,	<i>pōst'tūlī</i> ,	<i>pōstlā'tūm</i> ,	<i>pōstfer'rē</i> ,	to set behind,
13. <i>præ'fĕrō</i> ,	<i>præ'tūlī</i> ,	<i>prælā'tūm</i> ,	<i>præfer'rē</i> ,	to prefer,
14. <i>prō'fĕrō</i> ,	<i>prō'tūlī</i> ,	<i>prōlā'tūm</i> ,	<i>prōfer'rē</i> ,	to thrust forward,
15. <i>rĕ'fĕrō</i> ,	<i>rĕ'tūlī</i> ,	<i>rĕlā'tūm</i> ,	<i>rĕfer'rē</i> ,	to carry back,
16. <i>sūf'fĕrō</i> ,	<i>sūs'tūlī</i> ,	<i>sūblā'tūm</i> ,	<i>sūffer'rē</i> ,	to lift up, and
17. <i>trāns'fĕrō</i> ,	<i>trāns'tūlī</i> ,	<i>trānlā'tūm</i> ,	<i>trānsfer'rē</i> ,	to transfer.

<i>Plúral</i>	{ tū'limūs, tūlis'tis, tūlē'rūnt vèl tūlē'rē,	<i>we bare, ye bare, they bare.</i>
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4. Preterplúperfect Tense.—*I had borne.*

<i>Singular</i>	{ tū'lērām, tū'lērās, tū'lērāt,	<i>I had thou hadst he had</i>	} <i>borne.</i>
<i>Plúral</i>	{ tūlērā'mūs, tūlērā'tis, tū'lērānt,	<i>we had ye had they had</i>	

5. Fúture Tense.—*I shall or will bear.*

<i>Singular</i>	{ fērām, fērēs, fērēt,	<i>I shall thou wilt he will</i>	} <i>bear.</i>
<i>Plúral</i>	{ fērēmūs, fērētis, fērēnt,	<i>we shall ye will they will</i>	

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular</i>	{ fēr, fēr'tō, fērāt, fēr'tō,	<i>bear thou, let him bear,</i>
<i>Plúral</i>	{ fērāmūs, fēr'tē, fēr'tō'tē, fērānt, fērūnt'ō,	<i>let us bear, bear ye, let them bear.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular</i>	{ fērām, fērās, fērāt,	<i>I may thou máyest he may</i>	} <i>bear.</i>
<i>Plúral</i>	{ fērāmūs, fērā'tis, fērānt,	<i>we may ye may they may</i>	

2. Preterimperfect Tense.—*might or could.*

<i>Singular</i>	{	fēr'rēm,	<i>I might</i>	} <i>bear.</i>
		fēr'rēs,	<i>thou mightest</i>	
		fēr'rēt,	<i>he might</i>	
<i>Plural</i>	{	ferrēmūs,	<i>we might</i>	}
		ferrētīs,	<i>ye might</i>	
		fēr'rēt,	<i>they might</i>	

3. Preterperfect Tense.—*may or should have.*

<i>Singular</i>	{	tū'lērīm,	<i>I may</i>	} <i>have borne.</i>
		tū'lērīs,	<i>thou mayest</i>	
		tū'lērīt,	<i>he may</i>	
<i>Plural</i>	{	tūlērīmūs,	<i>we may</i>	}
		tūlērītīs,	<i>ye may</i>	
		tū'lērīnt,	<i>they may</i>	

4. Preterpluperfect Tense.—*might or would have.*

<i>Singular</i>	{	tūlis'sēm,	<i>I might</i>	} <i>have borne.</i>
		tūlis'sēs,	<i>thou mightest</i>	
		tūlis'sēt,	<i>he might</i>	
<i>Plural</i>	{	tūlissēmūs,	<i>we might</i>	}
		tūlissētīs,	<i>ye might</i>	
		tūlis'sēnt,	<i>they might</i>	

5. Future Tense.—*shall or will have.*

<i>Singular</i>	{	tū'lērō,	<i>I shall</i>	} <i>have borne.</i>
		tū'lērīs,	<i>thou wilt</i>	
		tū'lērīt,	<i>he will</i>	
<i>Plural</i>	{	tūlērīmūs,	<i>we shall</i>	}
		tūlērītīs,	<i>ye will</i>	
		tū'lērīnt,	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Fēr'rē, to bear or suffer.

Preterperfect and Preterpluperfect Tense.

Tūlīs'sē, to have borne or suffered.

Future Tense.

Lātūrūm ēs'sē, to be about to bear or suffer.

GERUNDS.

Fērēn'dī,	of bearing,
fērēn'dō,	in bearing,
fērēn'dūm,	bearing.

SUPINES.

Lātūm, to bear. Lātū, to be borne.

PARTICIPLES.

Present, Fērēns, bearing or suffering.
 Future, Lātūrūs, about to bear or suffer.

FLO,* I become or am made.

INDICATIVE MOOD.

1. Présent Tense.—I do become or am made.

Singular.	{	Fīō,	I become,
		fīs,	thou becomest,
		fīt,	he becomes,

* This verb is *Neuter-passive*, that is, partly *active* and partly *passive* in its **TERMINATION**, but wholly *neuter*, or wholly *passive*, in its **SIGNIFICATION**. In the former sense it may be regarded as a distinct verb of itself, borrowing some of its tenses from the last supine of *fācō*, I make or do : but in the latter sense it is to be considered as the passive voice of *fācō*.—Whenever the verb *fācō* is compounded with a preposition, it changes the first vowel (ā) into ī, and has then *fācō* for passive voice, in some instances retaining, and in others, rejecting, the additional passive made up of *fācō*. Again, when *fācō* is compounded with any other word than a preposition, it changes not the first vowel (ā), and always retains *fācō* for its passive. This verb (*fācō*) in its neuter sense, namely, that of "I become," enters into composition with several verbs and nouns,—besides the adverbs *dēnē*, *māle*, *sāle*, and the prepositions *in*, *dē*, *cōn* for *cūm*, *ex*, and a few besides. Thus with *frīgēs*, I am cold, and *cālēs*, I am hot, we have *frīgēfīō*, I become cold, and *cālēfīō*, I become hot. In like manner, with *tēpēs*, I am warm, *l'quēs*, I melt, and *tūmēs*, I swell, we have *tēpēfīō*, I become warm, *l'quēfīō*, I become liquid, and *tūmēfīō*, I become swollen. The other more common compounds of *fācō* (and which, with all those above, may be taken as the passive voices of so many

<i>Plural</i>	{ fī'mūs, fī'tīs, fī'ūnt,	<i>we becōme, ye becōme, they becōme.</i>
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2. Preterimperfect Tense.—*I did becōme or was made.*

<i>Singular</i>	{ fīē'bām, fīē'bās, fīē'bāt,	<i>I did thou didst he did</i>	} <i>becōme.</i>
<i>Plural</i>	{ fīēbā'mūs, fīēbā'tīs, fīē'bānt,	<i>we did ye did they did</i>	

3. Preterperfect Tense.—*sūm vel fūī, I becāme, I am becōme, or I have been made.*

<i>Singular</i>	{ fāc'tūs sūm, fāc'tūs ēs, fāc'tūs est,	<i>I have thou hast he has</i>	} <i>been made.</i>
<i>Plural</i>	{ fāc'tī sū'mūs, fāc'tī es'tīs, fāc'tī sūnt,	<i>we have ye have they have</i>	

4. Preterpluperfect Tense.—*Ērām vel fūērām, I had becōme or I had been made.*

<i>Singular</i>	{ fāc'tūs ērām, fāc'tūs ērās, fāc'tūs ērāt,	<i>I had thou hadst he had</i>	} <i>becōme.</i>
<i>Plural</i>	{ fāc'tī ērā'mūs, fāc'tī ērā'tīs, fāc'tī ērānt,	<i>we had ye had they had</i>	

5. Future Tense.—*I shall or will becōme.*

<i>Singular</i>	{ fīrām, fīēs, fīēt,	<i>I shall thou wilt he will</i>	} <i>becōme.</i>
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Active verbs,—compounds of *fāc'ō*) are *stīpēf'ō, I becōme stūpidified, trēmēf'ō, I becōme tremulous, mādēf'ō, I becōme wet, pātēf'ō, I becōme open, tūbēf'ō, I becōme wānted, cōntābēf'ō, I becōme quite wānted or consumed, rārēf'ō, I becōme thin, cinēf'ō, I becōme ashes, vācēf'ō, I becōme empty, lābēf'ō, I becōme loosened, illābēf'ō, I becōme unmedicened, cōmmōnēf'ō, I becōme ap-
prised or wārned. And to these might several more be added.*

<i>Plural</i>	{ fi'ēmūs, fi'ētīs, fi'ēt,	<i>we shall</i> <i>ye will</i> <i>they will</i>	} <i>becōme.</i>
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IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

<i>Singular</i>	{ fi, fi'tō, fi'āt, fi'tō,	• <i>becōme thou,</i> <i>let him becōme,</i> <i>let us becōme,</i>
<i>Plural</i>	{ fi'āmūs, fi'tē, fi'tō'tē, fi'ānt, fi'ūn'tō,	<i>becōme ye,</i> <i>let them becōme.</i>

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

<i>Singular</i>	{ fi'ām, fi'ās, fi'āt,	<i>I may</i> <i>thou máyest</i> <i>he may</i>	} <i>becōme.</i>
<i>Plural</i>	{ fi'āmūs, fi'ā'tīs, fi'ānt,	<i>we may</i> <i>ye may</i> <i>they may</i>	

2. Präterimperfect Tense.—*might or could.*

<i>Singular</i>	{ fi'ērēm, fi'ēres, fi'ērēt,	<i>I might</i> <i>thou mightest</i> <i>he might</i>	} <i>becōme.</i>
<i>Plural</i>	{ fi'ērēmūs, fi'ērētīs, fi'ērēt,	<i>we might</i> <i>ye might</i> <i>they might</i>	

3. Präterperfect Tense.—*sīm vèl fū'ērīm, may have or should have been made or have becōme.*

<i>Singular</i>	{ fāc'tūs sīm, fāc'tūs sis, fāc'tūs sīt,	<i>I may</i> <i>thou máyest</i> <i>he may</i>	} <i>have becōme.</i>
<i>Plural</i>	{ fāc'tī sī'mūs, fāc'tī sī'tīs, fāc'tī sīnt,	<i>we may</i> <i>ye may</i> <i>they may</i>	

4. Preterpluperfect Tense.—*ēs'sēm* *vel* *fūis'sēm*, *might* or *would have becōme*, or *been made or done*.

Singular	{	<i>fāc'tūs ēs'sēm</i> ,	<i>I might</i>	} <i>have becōme.</i>
		<i>fāc'tūs ēs'sēs</i> ,	<i>thou mightest</i>	
		<i>fāc'tūs ēs'sēt</i> ,	<i>he might</i>	
Plural	{	<i>fāc'tī ēssē'mūs</i> ,	<i>we might</i>	}
		<i>fāc'tī ēssē'tīs</i> ,	<i>ye might</i>	
		<i>fāc'tī ēs'sēt</i> ,	<i>they might</i>	

5. FUTURE Tense.—*ērō* *vel* *fūērō*, *shall* or *will have becōme*, or *been made or done*.

Singular	{	<i>fāc'tūs ērō</i> ,	<i>I shall</i>	} <i>have becōme.</i>
		<i>fāc'tūs ēris</i> ,	<i>thou wilt</i>	
		<i>fāc'tūs ērit</i> ,	<i>he will</i>	
Plural	{	<i>fāc'tī ērimūs</i> ,	<i>we shall</i>	}
		<i>fāc'tī ēritīs</i> ,	<i>ye will</i>	
		<i>fāc'tī ērunt</i> ,	<i>they will</i>	

The Subjunctive Mood is declined like the Potential.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Fīērī, *to be made or done*, or *to becōme*.

Preterperfect and Preterpluperfect Tense.

Fāc'tūm ēs'sē *vel* *fūis'sē*, *to have been made or done*, or *to have becōme*.

FUTURE Tense.

Fāc'tūm īrī, *to be about to be made or done*, or *to be about to becōme*.

PARTICIPLES.

Past; *Fāc'tūs*, *made, done*, or *becōme*.

FUTURE, *Fāc'iēn'dūs*,* *that is to or that must becōme*; or, *that is to be or that must be made or done*.

* Sometimes this participle, as also the gerunds of *fāc'ō*, have the vowel *o* in place of *e* in the third syllable: as, *fāc'iūn'dūs*, *fāc'iūn'dū*, *fāc'iūn'dūm*, *fāc'iūn'dī*, *fāc'iūn'dō*; but this manner of writing is more ancient.

FEROR, *I am borne.*

INDICATIVE MOOD

1. Présent Tense.—*I am borne or suffered.*

<i>Singular</i>	{	Fērōr,	<i>I am</i>	} <i>borne.</i>
		fērōris vèl fērōrē,	<i>thou art</i>	
		fērōtūr,	<i>he is</i>	
<i>Plural</i>	{	fērōmūr,	<i>we are</i>	}
		fērōmīni,	<i>ye are</i>	
		fērōntūr,	<i>they are</i>	

2. Præterimperfect Tense.—*I was borne.*

<i>Singular</i>	{	fērōbār,	<i>I was</i>	} <i>borne.</i>
		fērōbārōris vèl -bārōrē,	<i>thou wast</i>	
		fērōbārōtūr,	<i>he was</i>	
<i>Plural</i>	{	fērōbārmūr,	<i>we were</i>	}
		fērōbārmīni,	<i>ye were</i>	
		fērōbārantūr,	<i>they were</i>	

3. Præterperfect Tense.—*sūm vèl fū'i, I have been borne.*

<i>Singular</i>	{	lā'tūs sūm,	<i>I have</i>	} <i>been borne.</i>
		lā'tūs ēs,	<i>thou hast</i>	
		lā'tūs ēst,	<i>he has</i>	
<i>Plural</i>	{	lā'tī sūmūs,	<i>we have</i>	}
		lā'tī ēs'tīs,	<i>ye have</i>	
		lā'tī sūnt,	<i>they have</i>	

4. Præterpluperfect Tense.—*ērām vèl fū'ērām, I had been borne.*

<i>Singular</i>	{	lā'tūs ērām,	<i>I had</i>	} <i>been borne.</i>
		lā'tūs ērās,	<i>thou hadst</i>	
		lā'tūs ērāt,	<i>he had</i>	
<i>Plural</i>	{	lā'tī ērāmūs,	<i>we had</i>	}
		lā'tī ērātīs,	<i>ye had</i>	
		lā'tī ērant,	<i>they had</i>	

5. Future Tense.—*I shall or will be borne.*

<i>Singular</i>	{	fērōr,	<i>I shall</i>	} <i>borne.</i>
		fērōris vèl fērōrē,	<i>thou wilt</i>	
		fērōtūr,	<i>he will</i>	

<i>Plural</i>	{ fĕrĕ'mūr, fĕrĕ'mīnī, fĕrĕn'tūr,	<i>we shall ye will they will</i>	} <i>be borne.</i>
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IMPERATIVE MOOD.

Présent Tense.—No first Person.

<i>Singular</i>	{ fĕr'rĕ, fĕr'tōr, fĕrā'tūr, fĕr'tōr,	<i>be thou let him be</i>	} <i>borne.</i>
<i>Plural</i>	{ fĕrā'mūr, fĕr'mīnī, fĕr'mīnōr, fĕrān'tūr, fĕrūn'tōr,	<i>let us be be ye let them be</i>	

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would be.*

<i>Singular</i>	{ fĕ'rār; fĕrār'īs vĕl fĕrār'rĕ, fĕrā'tūr,	<i>I may thou mayest he may</i>	} <i>be borne.</i>
<i>Plural</i>	{ fĕfā'mūr, fĕrā'mīnī, fĕfān'tūr,	<i>we may ye may they may</i>	

2. Preterimperfect Tense.—*might or could be.*

<i>Singular</i>	{ fĕr'rĕr, fĕrrĕ'rīs vĕl fĕrrĕ'rĕ, fĕrrĕ'tūr,	<i>I might thou mightest he might</i>	} <i>be borne.</i>
<i>Plural</i>	{ fĕrrĕ'mūr, fĕrrĕ'mīnī, fĕrrĕn'tūr,	<i>we might ye might they might</i>	

3. Preterperfect Tense.—*sim vĕl fū'ĕrim, may or should have been.*

<i>Singular</i>	{ lā'tūs sim, lā'tūs sis, lā'tūs sīt,	<i>I may thou mayest he may</i>	} <i>have been borne.</i>
<i>Plural</i>	{ lā'tī sīmūs; lā'tī sītīs, lā'tī sint,	<i>we may ye may they may</i>	

4. Preterplúperfect Tense.—*ēs'sēm vèl fūis'sēm, might or would have been.*

Singular	{	lā'tūs ēs'sēm,	I might	} have been borne.
		lā'tūs ēs'sēs,	thou mightest	
		lā'tūs ēs'sēt,	he might	
Plural	{	lā'tī ēssē'mūs,	we might	}
		lā'tī ēssē'tīs,	ye might	
		lā'tī ēs'sēt,	they might	

5. Future Tense.—*ērō vèl fū'ērō, shall or will have been.*

Singular	{	lā'tūs ērō,	I shall	} have been borne.
		lā'tūs ērīs,	thou wilt	
		lā'tūs ērīt,	he will	
Plural	{	lā'tī ērīmūs,	we shall	}
		lā'tī ērītīs,	ye will	
		lā'tī ērūnt,	they will	

The Subjunctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

Fērri, to be borne.

Preterpéfect and Preterplúperfect Tense.

Lā'tūm ēs'sē vèl fūis'sē, to have been borne.

Future Tense.

Lā'tūm īrī, to be about to be borne.

PARTICIPLES.

Past, Lā'tūs, borne or háving been borne.
 Future, Fērēn'dūs, that is to be or that must be borne.

EO, I go.

Ē'ō, I go, is also a Verb Irregular, but in many of its tenses it resembles verbs of the Fourth Conjugation.

This verb is declined as follows:—

Ē'ō, is, īvī, īrē, ēūn'dī, ēūn'dō, ēūn'dūm, ȳtūm, ȳtū, ȳēns, Itū'rūs, to go.

INDICATIVE MOOD.

1. Présent Tense.—*I do go or am going.*

<i>Singular</i>	{	ĕ'ō,	<i>I go,</i>
		īs,	<i>thou goest,</i>
		īt,	<i>he goes,</i>
<i>Plural</i>	{	ī'mūs,	<i>we go,</i>
		ī'tīs,	<i>ye go,</i>
		ĕ'ūnt,	<i>they go.</i>

2. Präterimperfect Tense.—*I was going or did go.*

<i>Singular</i>	{	ībām,	<i>I was</i>	} <i>going.</i>
		ībās,	<i>thou wast</i>	
		ībāt,	<i>he was</i>	
<i>Plural</i>	{	ībā'mūs,	<i>we were</i>	}
		ībā'tīs,	<i>ye were</i>	
		ībānt,	<i>they were</i>	

3. Präterperfect Tense.—*I went or have gone.*

<i>Singular</i>	{	īvī,	<i>I went,</i>
		īvis'tī,	<i>thou wentest,</i>
		īvīt,	<i>he went,</i>
<i>Plural</i>	{	īvīmūs,	<i>we went,</i>
		īvis'tīs,	<i>ye went,</i>
		īvē'rūnt vèl īvē'rĕ,	<i>they went.</i>

4. Präterpluperfect Tense.—*I had gone.*

<i>Singular</i>	{	īvērām,	<i>I had</i>	} <i>gone.</i>
		īvērās,	<i>thou hadst</i>	
		īvērāt,	<i>he had</i>	
<i>Plural</i>	{	īvērāmūs,	<i>we had</i>	}
		īvērā'tīs,	<i>ye had</i>	
		īvērānt,	<i>they had</i>	

5. Future Tense.—*I shall or will go.*

<i>Singular</i>	{	ībō,	<i>I shall</i>	} <i>go.</i>
		ībīs,	<i>thou wilt</i>	
		ībīt,	<i>he will</i>	

Plural	{	ībūntis,	we shall	}	go.	
		ībūtis,				ye will
		ībunt,				they will

IMPERATIVE MOOD.

Présent Tense.—*No first Person.*

Singular	{	ī, ītō,	go thou,
		ēāt, itō,	let him go,
Plural	{	ēā'mūs,	let us go,
		ītē, itō'tē,	go ye,
		ēānt, ēūn'tō,	let them go.

POTENTIAL MOOD.

1. Présent Tense.—*may, can, should, would.*

Singular	{	ēām,	I may	}	go.
		ēās,	thou mayest		
		ēāt,	he may		
Plural	{	ēā'mūs,	we may	}	go.
		ēā'tis,	ye may		
		ēānt,	they may		

2. Preterimperfect Tense.—*might or could.*

Singular	{	īrēm,	I might	}	go.
		īrēs,	thou mightest		
		īrēt,	he might		
Plural	{	īrē'mūs,	we might	}	go.
		īrēt'is,	ye might		
		īrēnt,	they might		

3. Preterpérfect Tense.—*may or should have.*

Singular	{	īvērīm,	I may	}	have gone.
		īvēris,	thou mayest		
		īvērīt,	he may		
Plural	{	īvērīmūs,	we may	}	have gone.
		īvērītis,	ye may		
		īvērīnt,	they may		

(III)

4. Preterplúperfect Tense.—*might or would have.*

Singular	{	īvis'sēm,	I might	} have gone.
		īvis'sēs,	thou mightest	
		īvis'sēt,	he might	
Plúral	{	īvissē'mūs,	we might	
		īvissē'tīs,	ye might	
		īvis'sēnt,	they might	

5. Fúture Tense.—*shall or will have.*

Singular	{	īvērō,	I shall	} have gone.
		īvērīs,	thou wilt	
		īvērīt,	he will	
Plúral	{	īvērīmūs,	we shall	
		īvērītīs,	ye will	
		īvērīnt,	they will	

The Subjúnctive Mood is declined like the Poténtial.

INFINITIVE MOOD.

Présent and Preterimperfect Tense.

īrē, to go.

Preterpéfect and Preterplúperfect Tense.

īvis'sē, to have gone.

Fúture Tense.

Itū'rūm ēs'sē, to be about to go.

GERUNDS.

ēūn'dī,	of góing,
ēūn'dō,	in góing,
ēūn'dūm,	góing.

SUPINES.

Y'tūm, to go. Y'tū, to be gone.

PARTICIPLES.

Présent, Y'ens, góing,
 Génitive, ēūr'tīs, of a persion or thing góing.
 Fúture, Itū'rūs, about to go.

In like manner are the compounds* of *ēð* declined : as are also *quēð*, *I am able*, and *nēquēð*, *I am unable* ; but these last are not used in the Imperative Mood, and séldom or néver either in the Gérunds or Párticiples.

* The more common compounds of *ēð* are the following, which, exclusive of *quēð* and of *nēquēð*, and exclusive (likewise) of *am'bið*, *I environ*, a verb originally a compound of *ēð*, but eventually adopted among the regular verbs of the fourth conjugation, amount to fifteen in number :—

1. Ab'ēð,	Ab'vi,	Ab'itum,	Ab'rē,	to go away,
2. Ad'ēð,	Ad'vi,	Ad'itum,	Ad'rē,	to go unto,
3. Ant'ēð,	Ant'vi,	Ant'itum,	Ant'rē,	to go before,
4. Cō'ēð,	Cō'vi,	Cō'itum,	Cō'rē,	to go together with,
5. Ex'ēð,	Ex'vi,	Ex'itum,	Ex'rē,	to go out,
6. In'ēð,	In'vi,	In'itum,	In'rē,	to go in,
7. Intēr'ēð,	Intēr'vi,	Intēr'itum,	Intēr'rē,	to perish,
8. Ūb'ēð,	Ūb'vi,	Ūb'itum,	Ūb'rē,	to go through with,
9. Pēr'ēð,	Pēr'vi,	Pēr'itum,	Pēr'rē,	to perish,
10. Præ'ēð,	Præ'vi,	Præ'itum,	Præ'rē,	to precede,
11. Prætēr'ēð,	Prætēr'vi,	Prætēr'itum,	Prætēr'rē,	to pass by,
12. Prō'dēð,	Prō'd'vi,	Prō'd'itum,	Prō'd'rē,	to go forth,
13. Rē'dēð,	Rē'd'vi,	Rē'd'itum,	Rē'd'rē,	to return,
14. Sūb'ēð,	Sūb'vi,	Sūb'itum,	Sūb'rē,	to go under,
15. Trāns'ēð,	Trāns'vi,	Trāns'itum,	Trāns'rē,	to pass over.

In all these verbs the penúlt of the supine (*ēð* being one of the exceptions to the General Rule “*Sūp'itūm dūsyllābūm prō'rēm hā'bēt lōngām,*”) is short. See Prósody.

And here it is requisite to observe, that in the Præterite of the Indicative, and the tenses derived from it, the *v* is oftener dropt than retained, in *ēð* and all its compounds :—thus, for *ad'vi*, *pēr'vi*, &c. we more frequently read and say *ad'ū*, *pēr'ū*, &c. This contracted form is likewise véry fréquent in other verbs, though scárcey so fréquent as in *ēð* and its compounds.

Again, although *ēð* is properly a neuter verb, yet, éven by the best writers, was it used *personally*, as well as *impersonally*, in the passive voice :—thus in *LIVY* we find “*flū'mēn pē'dībū trāns'rī pō'tēst,*” *the river can be crossed on foot* : also in *CICERO* we read “*pēricūlā ad'ēun'tūr,*” *dangers are come unto* : and mány other passages of like kind might be quoted.

In *prō'dēð* and *rē'dēð* the letter *d* is inserted for the sake of sound ; and in *grā'dēð*, the diphthong is oftener short than long.

DEFECTIVE VERBS.

Verbs that have only some particular Tenses and Persons,* are called *Defective*; such are the following:—

1. Aī'ō, † *I say.*

INDICATIVE MOOD.

Présent Tense.—*I say.*

Singular.		Plural.	
Aī'ō,	ā'is,	ā'it,	aī'unt.

Preterimperfect Tense, *I said or did say.*

Singular.		Plural.	
Aīē'-bām,	-bās,	-bāt,	-bā'mūs, -bā'tis, -bānt.

Preterperfect Tense.—*thou saidest.*

Singular.		Plural.	
—	ā'istī,	—	āis'tis, —

IMPERATIVE MOOD.

Présent Tense.—*say.*

Singular.		Plural.	
—	ā'ī vèl aī,	—	—

POTENTIAL MOOD.

Présent Tense.—*thou mayest say.*

Singular.		Plural.	
—	aī'ās,	aī'āt,	aīā'mūs, — aī'ant.

PARTICIPLE.

Présent, Aī'ēns, sáying.

* The verb *dā'rē*, to give, wants the first person singular of the présent of the indicative, and also of the présent of the potential, passive:—in like manner, *fā'ri*, to speak, wants the same persons, of the like tense, of the same two moods. Again, the second person singular of the imperative of *scī'ō*, I know, namely, *scī*, was seldom (or perhaps never) in use.—Among *Defective Verbs* some grammarians class such words as “*sī*,” for *sī vis*, if thou art willing; “*sū'ūs*” for *sī vū'ūs*, if ye are willing; “*sū'dēs*,” for *sī aū'dēs*, if thou darcest:—also, *in'fit*, he begins, or rather, it is begun; *dē'fit*, it is wanting; and *cōn'fit*, it is done; with a few more which hardly belong to this tribe.

† In the verb *ā'ō* the first two letters are always pronounced as one syllable whenever they are followed by a vowel: but when a consonant follows the *ē*, then the first letter is invariably short; as, *ā'it*, he said or says.

2. Aũ'sim, I dare.

INDICATIVE AND POTENTIAL MOOD.

Présent Tense.—I dare or I may dare.

	<i>Singular.</i>		<i>Plural.</i>	
Aũ'sim,	aũ'sis,	aũ'sit,	— — —	aũ'sint.

3. Ā'vē, hail.

IMPERATIVE MOOD.

Présent Tense.—hail.

	<i>Singular.</i>		<i>Plural.</i>	
— {	ā'vē,	}	— {	āvē'tě,
	āvē'tō,	}		āvē'tō'tě.
				}

INFINITIVE MOOD.

Présent Tense.

Āvē'rě, to hail or to speed.

4. Sāl'vē,* God save you.

INDICATIVE MOOD,

FUTURE Tense, thou wilt be safe.

	<i>Singular.</i>		<i>Plural.</i>	
—	sāl'vē'bis,	— — —	— — —	—

IMPERATIVE MOOD.

Présent Tense.—be safe.

	<i>Singular.</i>		<i>Plural.</i>	
— {	sāl'v ,	}	— {	sāl'vē'tě,
	sāl'vē'tō,	}		sāl'vē'tō'tě.
				}

INFINITIVE MOOD.

Présent Tense.

Sāl'vē'rě, to be safe and sound.

* With this verb several grammarians couple the like parts of the verb vā' yěš, I am able, in the sense of "adieu" or "farewell:" and this perhaps not altogether without reason, though some are of a different opinion.

5. Cēdō, tell me.

IMPERATIVE MOOD.

Présent Tense.—tell me.

<i>Singular.</i>	<i>Plúral.</i>
cēdō,	cēdītē,

6. Fāx'ím for Fā'ciām or Fē'cērim, I may do it.

INDICATIVE AND POTENTIAL MOOD.

Preterpéfect Tense.—I may do it.

<i>Singular.</i>	<i>Plúral.</i>
Fāx'ím,	fāx'ís,
fāx'ít,	fāx'ímūs,
fāx'ítis,	fāx'ínt.

Fúture Tense.—I shall or will do it.

<i>Singular</i>	<i>Plúral.</i>
Fāx'ō,*	fāx'ís,
fāx'ít,	fāx'ímūs,
fāx'ítis,	fāx'ínt.

7. Quā'sō,† I pray.

INDICATIVE MOOD.

Présent Tense.—I pray.

<i>Singular.</i>	<i>Plúral.</i>
Quā'sō,	quā'sís,
quā'sít,	quā'súmūs,

* Fāx'ō appears to be a contraction for fā'cēdō, or rather for fā'cētō. And this observation naturally leads us to notice an ancient tense of the Potential Mood, confined chiefly, but not wholly, to verbs of the first and second conjugations; terminating in the former of these, in -ā'sō; and in the latter (generally) in -ēs'sō, though sometimes in -is'sō or -us'sō, with a future signification. And corresponding to this tense of the Potential or Subjunctive Mood, there was an ancient additional future tense of the Infinitive Mood of the first conjugation, ending in -ā'sē'sō; as if, by contraction and anastrophe, for -ā'sē'rīm ē'sō. In Virgil, Æneid XI, 467, we find jū'sō, I shall have bidden, by contraction for jū'ssē'sō:—yet these tenses are of véry rare occurrence in the best Latinity,—although it cannot be denied that the comic writers, and (occasionally) even the historians, used (at least) the plúperfect future of the Potential, if not of the Infinitive Mood. This plúperfect-future appears to have been formed from the plúperfect of the Potential, by changing -ssēm into -sō, with the conversion also of -ū before -ssēm, into ē; and always delighting in contraction: often, too, in anastrophe.

† This verb quā'sō seems to have been the original form of quā'rō, I seek.

INFINITIVE MOOD.

Présent Tense.

Quā'sērě, to beg or to beseech.

PARTICIPLE.

Présent, Quā'sēns, beseeching.

8. in'quĩđ vėl in'quām, I say.

INDICATIVE MOOD.

Présent Tense.—I say.

	<i>Singular.</i>	<i>Plural.</i>
In'quĩđ, vėl in'quām,	}	in'quĩs, in'quĩt, in'quĩmũs, — in'quĩũnt.

Preterimperfect Tense.—I said or did say.

<i>Singular.</i>	<i>Plural.</i>
— in'quĩ'v'bat,	— in'quĩ'v'bant.

Preterperfect Tense.—saidest thou.

<i>Singular.</i>	<i>Plural.</i>
— in'quĩ's'tĩ,	— — — — —

Future Tense.—thou wilt say.

<i>Singular.</i>	<i>Plural.</i>
— in'quĩ'ēs, in'quĩ'ēt,	— — — — —

IMPERATIVE MOOD.

Présent Tense.—say thou.

<i>Singular.</i>	<i>Plural.</i>
— { in'quē, in'quĩđ, }	{ in'quĩ'āt, in'quĩ'đ, } — — — — —

PARTICIPLE.

Présent, in'quĩ'ēns, saying.*

* To these some add fō'rēm, I might be, and the infinitive fō'rě, to be.

nō'vī, *I know* or *I have known*, *ō'dī*,* *I hate* or *I have hated*, *cō'pī*, *I begin* or *I have begun*, and *mě'minī*, *I do remember* or *I have remembered*, are likewise Verbs Defective; as they have only the Preterperfect Tense of the Indicative Mood, with the Tenses formed therefrom:—

thus,

<i>nō'vī</i> ,	<i>I know</i> or <i>I knew</i> ,	} <i>known</i> .	<i>ō'dī</i> ,	<i>I hate</i> or <i>I hated</i> ,	} <i>hated</i> .
<i>nō'verām</i> ,	<i>I had</i>		<i>ō'dērām</i> ,	<i>I had</i>	
<i>nō'verīm</i> ,	<i>I may have</i>		<i>ō'dērīm</i> ,	<i>I may have</i>	
<i>nōvis'sēm</i> ,	<i>I might have</i>		<i>ōdis'sēm</i> ,	<i>I would have</i>	
<i>nō'verō</i> ,	<i>I shall have</i>		<i>ō'dērō</i> ,	<i>I shall have</i>	
<i>nōvis'sě</i> ,	<i>to have</i>		<i>ōdis'sě</i> ,	<i>to have</i>	

In like manner do *cō'pī*, and *mě'minī*, form their tenses:—and it is to be observed that these four verbs have not only the first person, but also all the other persons of those Tenses:—*mě'minī* has moreover the second person of the Imperative Mood, both singular and plural:—

as,

mēmēn'tō, *remember thou*, || *mēmēntō'tě*, *remember ye*.†

IMPERSONAL VERBS.

VERBS that are used, exclusively, in the third person singular, without a nominative in Latin (but of which the nominative in English is “*It*” indefinitely taken,) are called *Verbs Impersonal*. as, *dēlēc'tāt*, *it delighteth*, *dě'cět*, *it becometh*, *pūgnā'tūr*, *it is fought*, *vidē'tūr*,† *it seems*.

* The two verbs *ō'dī* and *cō'pī* have the past participles *ō'sūs*, *hated*, and *cōp'tūs*, *begun*. The present participle *ō'diēs*, *hating*, is found indeed in Petronius, but hardly in any other author. Again; although *ērō'dī* and *pērō'dī* no where occur, yet are the two participles *ērō'sūs* and *pērō'sūs* in use.

† To these Defective Verbs might be joined *ō'vās*, *thou exultest*, *ō'vāt*, *he exults*, *ō'vāns*, *exulting*: also, *ā'pāgě*, *away with thee*, *āpā'gltě*, *get ye hence*. And here it may be noticed that the four following verbs, *fā'ciō*, *I do*, *di'cō*, *I say*, *dū'cō*, *I lead*, and *fě'rō*, *I bring* or *I bear*, lose the letter *e*, by the figure apocope, in the second person singular of the imperative, active; making, *fāc*, *dic*, *dūc*, *fěr*, instead of *fācě*, *dī'cě*, *dū'cě*, *fě'rě*. But when *fā'ciō* is compounded with a preposition it changes the first vowel of the present into *i*, and forms its imperative regularly: as, *pěrf'icō*, *I perform*; *pěrf'icō*, *perform thou*.

‡ Verbs which are seldom, or never, found except in the third person singular of one or more of the tenses of the active voice are, strictly, *Verbs Impersonal*:—but many verbs which are regular in all the persons of the active voice, are often assumed impersonally in the passive; as, *rěs'istūr t'ibi*, *it is*

Impersonal Verbs have all the moods and tenses which Personal Verbs have, with the exception, perhaps, of the imperative: thus,

dēlēctāt, it delights,	vidētūr, it seems,
dēlēctā'bāt, it did delight,	vidēbātūr, it did seem,
dēlēctā'vīt, it delighted,	vī'sūm ēst, it seemed,
dēlēctā'verāt, it had delighted,	vī'sūm ē'rāt, it had seemed,
dēlēctā'bīt, it will delight,	vidē'bītūr, it will seem,
dēlēctēt, it may delight,	vidēā'tūr, it may seem,
dēlēctā'rēt, it might delight,	vidērētūr, it might seem,
and so forth.	and so forth.

relied to thee, in lieu of tū rēsi'tēris, thou art relied, — an expression not half so elegant: in like manner are many intransitive verbs (and some that are transitive) usurped in the third person singular of the several tenses, either active or passive; thus, acc'idit, it happens, nō'cēt, it hurts, i'tūr, it is gone, stū'dē'tūr, it is studied, veni'tūr, it is come, cūr'rēndūm ēst, it is to do or it must be run. And it should be remarked, that, on the other hand, verbs for the most part impersonal are employed (and with elegance) personally, in the singular, but oftener in the plural number; provided always that neither an Infinitive nor Subjunctive Mood follow. Thus we can say, tū mī'hi plā'cēs, thou pleasesst me; pā'r'vūm pā'r'vā dē'ēnt, little things become a little man: — yet we cannot say, si tū plā'cēs aūdi'rē, but si plā'cēt tū'bi aūdi'rē, if it pleases thee to hear. The verbs more properly termed Impersonals are the following: —

dē'cēt, it becomes,	mī'sērēs, it pities,	pō'nitēt, it repents,
l'bēt, it pleases,	ōpōr'tēt, it behoves,	pū'dēt, it ashameds, and
l'cēt, it is lawful,	pī'gēt, it irks,	tē'dēt, it wearies.

To which some grammarians add many more, as, cōn'fīt, it is done, dē'fīt, it is wanting, in'fīt, he begins or rather it is begun, l'quāt, it appears; with verbs expressive of the occurrences of nature; thus, plū'it, it rains, nīn'gīt, it snows, grān'dināt, it hails, gē'lāt, it freezes, rē'gēlāt, it thaws, tō'nāt, it thunders, ful'mināt, it lightens, vespērā'scīt, it begins to draw towards evening: and a multitude besides.

Verbs not strictly impersonal, but which are nevertheless very often usurped impersonally, are by no means few in number. Of these we shall give, as a specimen, one or two of each conjugation: —

1st CONJUGATION. Jū'vāt, it delights; cōn'stat, it is agreed on; vā'cāt, it is at leisure; spēc'tāt, it concerns; certā'tūr, it is contended; pōtā'tūr, it is drank; &c.

2nd CONJUGATION. Dē'bēt, it ought; plā'cēt, it pleases; ā'cūtēt, it pertains; fāv'e'tūr, it is favoured; vidē'tūr, it appears or seems; &c.

3rd CONJUGATION. Sū'f'f'icīt, it sufficeth; in'cipīt, it begins; dē'sinīt, it terminates or gives over, crē'dītūr, it is trusted, mīt'tūtūr, it is sent; &c.

4th CONJUGATION. ē'vēnit, it comes to pass; cōn'venit, it is meet; ē'xp'ē'dīt, it is expedient; sēnti'tūr, it is perceived; āp'eri'tūr, it is opened; &c.

IRREGULAR VERBS. Prō'dēst, it profits; rē'fert, it concerns; in'tērēst, it interests; sū'p'ērēst, it remains; ādi'tūr, it is come unto; ābēū'dūm ēst, it is to be or must be gone away.

OF A PARTICIPLE.*

A PARTICIPLE is a part of speech derived from a Verb, and has share with a Noun Adjective, in number, gender, case, and declension; and share with a Verb, in tense and signification.

There are four distinct sorts or kinds of PARTICIPLES:

1. One of the présent tense, which in En'lish ends always in *-ing*; and in Látin always in *-ans* or in *-ens*: as, *lóving*, *ámans*; *teúching*, *dócēna*.

2. One of the fúture, in *-rus*, which implies a likelihood or design of dóing a thing: as, *ámātúrūs*, † *about to love*.

3. One of the preterpéfect tense, which has generally a pássive signification, and in En'lish ends (for the most part) in *-d*, *-t*, or *-n*:—as, *lēc'tūs*, *read*; *dóc'tūs*, *taught*; *vī'sūs*, *seen*. §

4. One of the fúture, in *-dūs*, which has also a pássive signification, and expressees a fúture áction; as, *ámāndūs*,

* A Participle owes its name to the circumstance of participating or partaking of Gender and Declension in common with ADJECTIVES, and of Time and Signification in common with VERBS. Some participles of the présent and past tenses admit even of comparision:—thus, *ámāns*, *lóving*, *ámāntior*, *more lóving*, *ámāntissimūs*, *most lóving*: *dóc'tūs*, *taught or leárned*, *dóc'tior*, *more taught or more leárned*, *dóc'tissimūs*, *the most taught or véry leárned*. But as in this sense the idéa of tense or time is not strictly bléaded with the signification, séveral grammárians réject the name of *Participles* in such instances, and adopt that of *Participials*. Participles admittíng of degrés of comparision are generally the source or origin of ádverbs; which, in like máner admit of comparision:—thus, from *ámāns*, *lóving*, are derived *ámāntér*, *lóvingly*, *ámāntius*, *more lóvingly*, *ámāntissimē*, *most lóvingly*; and similarly from *dóc'tūs*, *leárned*, come the ádverbs *dóc'tē*, *leárnedly*, *dóc'tius*, *more leárnedly*, *dóc'tissimē*, *most leárnedly*.

† With the verb *sum* this participle is fréquently used (and with élegance) instead of the fúture of the indicative of verbs, espécially if *Purpose* or *Intention* be signified; and with *sim* it is élegantly émployed for the présent, or fúture, and, with *es'sim*, for the plupéfect, of the poténtial mood: thus, *próc'ed'túrūs sim*, *I will go*, that is, *I am about to go*; *nōn dúb'tō quin sit factúrūs*, *I doubt not but he may (or will) do it*; *nōn dúb'tā'vi quin es'sēt ventúrūs*, *I doubted not but he would come*: ráther than “*quin fá'ciat*, *quin fá'ciat*, *quin fá'ciat*; *quin vení'ret*, *quin vení'ret*, *quin vení'ret*.” All verbs which have no *supines*, want of course this participle which is derived from the *supine* in *-ū*.

‡ In Látin the participle of the past tense ends inváriably in *-ū*, précédéd for the most part by *t*, not unfreéquently by *s*, sómetimes by *x*, and in one instance, námelý, *mōrtūs*, *dead*, by the vowel *u*. In a few irrégular verbs of the En'glish lánguage, this participle ends in *-g*, *-k*, *-m* or *-c*:—as, *sprung*, *drunk*, *swum*, *awoke*, *come*, *made*, *done*, *gone*.

that is to be or that must be loved; else, that is deserving or worthy of being loved.*

Note. All participles are declined like nouns adjective: those of three terminations, like *bō'nūs*, and those of one termination, like *fē'līx*.

OF AN ADVERB. †

AN ADVERB is a part of speech joined to verbs, adjectives, and substantives, to increase or diminish their signification: as, he speaks *well*; they write *badly*.

* The participle in *-dūs* is very seldom, or perhaps never, used in a sense purely denoting *Futurity*; for, its import is that of *Necessity, Duty, or Merit*, rather than that of bare and absolute *Futurity*. Thus, *dīcō lītēras ā mē scrip'tūm v'ri*, and *dīcō lītēras ā mē scribēn' dūs v'scē*, are very different indeed in meaning,—the former signifying, *I say that a letter will be written by me*; but the latter, *I say that a letter must be written by me, or, that I am obliged to write a letter*.

† An adverb, as the name imports, is a part of speech added to a verb to express *Quantity, Quality, Manner, Time, Order, or Place*. And not only to verbs, but also to nouns, pronouns, participles, and even to other adverbs are these often adjoined. Of adverbs some are derived from substantives, as, *pārtim, partly, mēritō, deservedly*:—and some are abbreviations of nouns combined with pronouns or prepositions; as, *hō'diē, to day, for hōc diē, on this day; quā' rē, because, for quā' rē by which way; ad' mōdūm, very, for ad mōdūm, unto measure*:—others are derived from adjectives; as, *āl'tē, loftily or deeply, from āl'tis, high or deep; brē'vītēr, briefly, from brē'vis, short; vōlētēr, willingly, from vōlēs, willing*. These generally admit of comparison, if the adjectives or participles (whence they are derived) can be compared; and their comparative and superlative degrees of comparison are always analogous to those of the adjectives or participles from which they spring: as, *bē'nē, well, mēllūs, better, optīmē, best, from bō'nūs, good; pōtētēr, powerfully, pōtēt'ūs, more powerfully, pōtēt'ūsīmē, most powerfully, from pōtēs, able*. In many instances the neuter gender of adjectives or of participles is usurped adverbially: as, *dūl'cē, sweetly, plus, more, trāsvēr'sā, askew or leeringly*. And a few adverbs are derived from verbs: as, *scīlīcēt, namely, for scīās l'cēt, it is permitted thou know*.—Grammarians divide adverbs into various classes, according to their signification or meaning:—as those of *Affirmation, Negation, Demonstration, Interrogation, Contingency, Doubt, Certainty, Chance, Junction, Separation, Excess, Defect, Equality, Abatement, Similitude, Diversity, Exhortation, Exprobration, Swearing*, and many more: of these, some are *definite*; others, *indefinite*: some are *absolute*; others, *relative or comparative*; some denote *motion*; and others, *rest*. Again, several adverbs of *Place* are likewise adverbs of *Time*; as, *ū'bi, where or when, with or without interrogation; in'dē, from that place, or, from that time*. Lastly, some few adverbs of *Time* refer indifferently to the *past, to the present, or to the future*; as, *jam, already, or now, or by and by; ō'lim, a long while ago or at some period hence*.

OF A CONJUNCTION.*

A CONJUNCTION is a part of speech that joins words and sentences together; as, my fáther *and* móther.

OF A PREPOSITION.

A PREPOSITION is a part of speech most commonly set before a Noun; † as, *ān'tě mēri'diēm*, before noon-day; *ād dēx'trām*, to or on the right hand:—or else is joined in composition to Nouns, Verbs, Participles, and Adverbs; as, *pērā'diūs*, very arduous, *prē'stō*, I stand before, or I excel, *indōctūs*, unlearned, *dēsūpēr*, from above.

* Of conjunctions some are CO'PULATIVE, as, *āc*, *ēt*, *ā'quē*, and; *ē'tām*, *quō'quē*, *ī'tēm*, likewise, *cūm*, *tūm*, both, and: others are DISJUNCTIVE, as, *nēc*, *nē'quē*, *neū*, *nē'vē*, nor; *aut*, *seū*, *sī'vē*, *vēl*, or: some are CONCESSIVE, as, *ēt'sī*, *tāmō't'sī*, *ī'cēt*, *quām'vis*, *quām'quām*, though, although; others are RETRACTIVE, as, *tā'mēn*, *ā'tāmēn*, *vērūn'tāmēn*, but, yet, nevertheless: some are RESTRICTIVE, as, *nī*, *nī'ā*, if not, unless; others, EXPLETIVE, as, *quī'dēm*, *ē'quidēm*, really, truly, indeed: some are CAUSAL, as, *nām*, *nām'quē*, *ē'nām*, *ē'tēnīm*, for, quod, *quā'ā*, because, *quō'nīlīm*, *cūm*, *quūm*, since or seeing that; others are CONSECUTIVE, as, *ē'gō*, *ī'tāquē*, *ī'gūtūr*, *ī'dcī'cō*, *quā're*, *quādō're*, *ēā're*, therefore, quā'p'p'ō'tēr, *quō'cī'cā*, wherefore, *quāndō* *quī'dēm*, *fōramuch* as: some are CONDITIONAL, as, *sī*, *īf*, *sīn*, *but if*, *mō'dō*, *dūm*, *dūm'mō'dō*, provided that, *sī'quidēm*, if indeed; others are FINAL, as, *ūt*, *ū't*, that, to the end that; some are DECLARATIVE, as, *nēm'pē*, namely; *nīm'rūm*, no wonder that; others are DUBITATIVE, as *ān*, *nūm*, whether: some are INTERROGATIVE, as, *ān'nē?* *nōn'nē?* whether or not? *ū'trūm?* whether? others, again, are OPTATIVE, as, *O sī*, *ū'tīnām*, O that, I would that; which last, when narrowly considered, appears to be nothing else than the conjunctions *ū't*, that, and *nām*, for; with the verb *ōp'tō*, I wish, understood—thus, “*ū'tīnām ādfūis'ēs*, I wish that you had been present,” may be regarded as a compendious mode of saying, “*nām ōp'tō ū'tī ādfūis'ēs*, for I wish that you had been present, or, I really wish you had been present.” Besides the several sorts of Conjunctions mentioned in this note, many more are to be found; but the narrowness of our limits precludes us from specifying them. Here, however, we must remark, that the line of distinction between adverbs and conjunctions is often so indeterminate, that it is difficult in some instances to distinguish between those two Parts of Speech, and to assign to each its right place. It even not unfrequently happens, indeed, that the same words are at one time Adverbs, and at another, Conjunctions; and that words which many grammarians call Conjunctions, others call Adverbs.

† I have taken the liberty of enlarging this portion of the E'ton text,—because (to me) it appeared to be by much too brief, and at the same time very vaguely worded. The English given with the prepositions in the next page is the sense in which they more generally occur, but many of them have a multitude of meanings which it is neither convenient nor necessary to set down in an elementary work like the present. In the list of prepositions with which we are furnished, some (as *cīr'cī'tēr*, *prō'p'ē*, *vēr'sūs*, and *ū's'quē*.) are perhaps more properly adverbs than prepositions, the accusative case which follows them being governed by the preposition *ād*, understood.

These Prepositions have an accusative case after them.

Ad,	to, at, or for,	Jūx'tā,	beside or nigh to,
Adver'sum,	} against,	ōb,*	for or because of,
Adver'sus,		Pē'nēs,	in the power of,
Āntē,	before,	Pēr,	by, or through,
Āpūd,	at, with or near,	Pō'nē,	behind,
Cir'cā,	} about,	Pōst,	after, or since,
Cir'cūm,		Præ'tēr,	beside, or except,
Cir'cīter,		Prō'pē,	nigh, or near to,
Cis,	} on this side,	Prōp'tēr,	for or because of,
Cī'trā,		Sēcūn'dūm,	accōrding to,
Con'trā,	against,	Sēcūs,	by or along,
Ērgā,	towards,	Sū'prā,	abōve,
Ēx'trā,	withōut,	Trāns,	acrōss,
In'frā,	beneāth,	Vēr'sūs,	tōwards,
In'tēr,	betweēn or amōng,	Ūl'trā,	beyōnd,
In'trā,	withīn,	Ūs'quē,	as far as.

OBSERVE. *Vēr'sūs* is set after its case; as, *Lōndrīnum vēr'sūs*, towards London.

Likewise *pē'nēs* and *ūs'quē* may be so placed.

The Prepositions following have an ablative case:—

Ā,	ab, ābs,	from or by,	Pā'lām,	ōpenly,
Ābstquē,	withōut,		Præ,	before or in front,
Cō'rām,	in présence of,			also on account of,
Cūm,†	with,		Prō,§	for, or instead of,
Dē,	of or concerning,		Sī'nē,	withōut,
Ē, ēx,	from or out of,		Tē'nūs,	up to or as far as.

* In composition *ōb* signifies "against;" thus, *pō'nē*, I set, *ōppō'nē*, I set against:—and here it may be noticed, that in verbs compounded with a preposition, when the verb begins with a consonant, and the preposition also ends in a consonant, the final consonant of the preposition is often changed into the first letter of the verb, for smoothness of sound.

† In composition *cūm* is for the most part changed into *cōn-*, as, *cōns'ym-lis*, very like; *cōnjū'gō*, I conjoin: but if the word, with which this preposition is compounded, begin with the letter *l*, then *cōn-* becomes *cōl-*, as *cōllū'dō*, I sport with: or if the word begin with *b*, *p*, or *m*, then *cōn-* is made *cōm-*, as, *cōm'bībō*, I drink together with, *cōmplō'rō*, I bewail together with:—or, if the word begin with a vowel, the final consonant of the preposition is, in general, dropped; as, *cōācēr'vō*, I amaze together with; *cō'ēmō*, I buy together with: but the verb *ē'dō*, I eat, retains the *m*, as, *cōm'ēdō*, I eat up.

§ *Prō* in composition usually implies "forward or forth:" as, *prōmō'vērō*, I move forward; *prōdū'cō*, I lead forth. And, here, it should be observed,

OBSERVE. *Tě'nūs* is set after its case; as, *pōr'tā tě'nūs*, as far as the gate:—and, in the plural number, the noun is commonly put in the genitive case; as, *aū'rīum tě'nūs*, up to the ears.

The Prepositions following serve to both cases, that is, to the accusative and also to the ablative.

Clām,* unknown to; as, *clām pā'trēm vėl pā'trě*, unknown to my father or without my father's knowledge.

In,† for into, signifying motion towards, has an accusative case; as *ěō in ūr'běm*, I go into the city.

In, for in only, or signifying either motion or rest, in a place, serves to the ablative case; as, *In tě spēs ěst*, in thee is my hope.

Sūb,‡ under, as, *sūb nōč'těm*, a little before night:—*sūb jū'dicě lis ěst*, the strife or matter is before the judge.

Sūb'těr, beneath, as, *sūb'těr těr'rām*, under the earth: *sūb'těr ā'quā* under the water

Sū'pěr, over, as, *sū'pěr lā'pěděm*, upon a stone: *sū'pěr vī'rīdī frōn'dě*, upon the green sward or leafy grass. ||

that although, as a monosyllable, the preposition *pro* be long, yet in composition it is frequently short. In some words, indeed, it seems to be habitually short; in others, habitually long; and in others, common.

* Very many grammarians regard *clām*, and its derivative *clām'cūtūm*, in the light of adverbs rather than that of prepositions, understanding *quōd ād*, when an accusative case follows; and *ā*, when an ablative case is the regimen.

† In composition with adjectives the preposition *in* generally signifies *not*; as, *infir'mus*, not strong, that is, *infirm* or *feeble*: *in'ūtilis*, not useful, that is, *useless*:—but in composition with verbs it usually retains its primitive meaning; as, *in'vōlō*, I fly in.

‡ The preposition *sūb* in compound words generally weakens or diminishes the signification of any simple word with which it is joined: thus, *sūbr'đěš*, I laugh a little, or, I smile:—but in some instances it retains its original meaning; as, *sūbsc'rībō*, I write under or I subscribe.

§ Literally, upon a green bough: but this is contrary to the meaning in the original from which this phrase is borrowed. By *frōns*, *frōn'dis*, the small and brush-like twigs and leaves (or, in other words, the living foliage) of trees, and of plants in general, must be understood:—and in the passage before us, the sense of the context (see my note on the 81st line of the FIRST ECLOGUE of the BUCCOLICS of VIRGIL) clearly requires the translation I have given.

Before dismissing the subject of prepositions it may be right to notice, that there are four syllables often found in composition with words, but which never occur by themselves:—these are called *Inséparable Prepositions*, and are, *ān-*, round about, *di-* vėl *dis-*, around, *rě-*, against, and *sě-*, aside or apart: to which some add *vě-*, positively not, and *cō-*, together, for *cūm*, with.

OF AN INTERJECTION.

An Interjection is a part of speech* which betokens a sudden emotion of mind; be it grief, joy, or other passion.

THE THREE CONCORDS EXPLAINED.

There are three Concords, or Agreements, in Latin:—

1. Between the nominative case and the verb.
2. Between the substantive and the adjective.
3. Between the antecedent and the relative.

THE FIRST CONCORD.

A VERB agrees with its nominative case in number, and in person.

In order to find out the nominative case, ask the question *who?* or *what?* with the verb; and the word that answers to the question is the nominative case to the verb; as, *who reads? who regards not?*

The master reads, but ye regard not.

Præcēp'tor lēgīt, vōs vē'rō nēglīgītis.

Sometimes an infinitive mood, or a sentence, is the nominative case to a verb; and, sometimes, the substantive

* Interjections express compendiously a whole sentence in one word,—representing instantly, to the mind of a hearer, some sudden emotion of soul as respects the utterer. A shriek, for example, is a natural sound common to all languages,—and expressive of sudden dread:—a groan is, likewise, a natural sound expressive of deep suffering: a sigh betokens heaviness of heart, whether occasioned by grief, or by desire, or by anxiety. Yet, as no one of these three can be regarded as an articulate sound, they do not fall (properly) under the head of *Interjections*, grammatically so called: though several of the acknowledged interjections have very little articulate in them; thus, 'st, *Aush*, hā, hā, hē, *sounds of laughing*.

INTERJECTIONS are usually divided into those of JOY, as, ē'vāx, vō, *hey! brave!*—of GRIEF, as, āh, hei, heū, ē'heū, *ah! wo! alas!*—of WONDER, as, vāh, pā'pā, *strange!*—of PRAISE, as, cū, eū'gē, *well done!*—of SURPRISE, as, ē'tāt, *ha, ah!*—of CALLING, as, hō, ē'hō, *ho, ho! there!*—of ATTENTION, as, hēm, *hah!*—of EXCLAIMING, as, ōh! pōh! *O! ah!*—of IMPRECATION, as, vē, *wo on it!*—of DERISION, as, hui, *awdy! silly!* with several others.

And not unfrequently are Nouns used for Interjections:—thus, mē'lēp, *with a mischief!* mī'sērūm, *O wretched!* pāx, *silence!* hūsh! infān'dūm, *O fy for shame!* nē'fās, *O the villainy!* In some instances too the same interjection

to an adjective; and in this event the adjective or the relative must be in the neuter gender: as,

Dilū'ctilō sur'gēre salūber'rimūm ēst.
'To rise betimes in the morning is most wholesome.'

In tēmp'orē vē'nī, quōd ōm'nīūm ēst prīmūm.
I came in season, which is the chief thing of all.

Two or more nominative cases singular require a verb plural, which must agree with the nominative case of the most worthy person.

Now, the first person is more worthy than the second, and the second more worthy than the third: as,

Ē'gō ēt tū sū'mūs in tū'tō.

I and thou are in safety.

Tū ēt pā'tēr pērīclītā'mīnī.

Thou and thy father are in jeopardy.

The substantive which comes next after the verb, and answers unto the question *whom?* or *what?* made by the verb, shall commonly be the accusative case,—except the verb, by some particular Rule, require another case after it: as,

Si cū'pis placē're māgī's'trō, ū'tērē dīlīgē'n'tiā.

If you desire to please the master, use diligence.

OBSERVE. In this Example, *māgī's'trō* is the dative, and *dīlīgē'n'tiā* the ablative case, according to the Rules of Latin Syntax or The Construction of Latin Grammar.

THE SECOND CONCORD.

When you have an adjective, ask this question, *who?* or *what?* with the adjective; and the word which answers to the question shall be the substantive to the adjective.

The adjective, whether it be a noun, pronoun, or participle, agrees with its substantive in gender, number, and case: as,

Amī'cūs cēr'tūs in re incēr'tā oēr'nītūr.

A sure friend is discerned in a doubtful affair.

denotes one passion at one time, and another passion at another:—as, *vēh*, *O joy*, *O sorrow*, or, *O wonder*.—An interjection differs from an adverb, in that it can be put independent of any other word whatever, and be a perfect sentence (if we may so speak) in itself.

Observation 1st. The masculine gender is more worthy than the feminine, and the feminine (in things animate,) more worthy than the neuter. But, again, in things without life, the neuter gender is the most worthy: as,

Laus et impēriūm quæ pētīs'tī.

The praise and dominion which thou soughest.

And in such event, though the substantives or antecedents be of the masculine or feminine gender, and none of them of the neuter, yet may the adjective, or relative, be put in the neuter gender: as,

Ar'cūs et cālāmī sūnt bō'nā.

The bow and arrows are good.

Ar'cūs et cālāmī quæ frēgīs'tī.

The bow and arrows which thou brokest.

Observation 2nd. Two (or more) substantives singular will have an adjective plural; which adjective shall agree with the substantive of the most worthy gender: as,

Rēx et rēgī'nā sūnt bēā'tī.

The king and queen are happy.

Observation 3rd. When, in En'glish, the word "thing" is put with an adjective, you may in Látin leave out the substantive "nēgō'tiūm," and put the adjective in the neuter gender: as, mūltā mē impēdiē'rūnt, *many things have hindered me.*

THE THIRD CONCORD.

When you have a relative, ask this question, *who?* or *what?* with the verb; and the word that answers unto the question shall be the antecedent to the relative.

The relative agrees with its antecedent in gender, number, and person: as,

Vīr sá'pīt quī paū'cā lō'quītūr.

The man is wise who speaks few words.

Observation 1st. If the relative clearly refer to two antecedents, or to more, then it must be of the plural number:—as, tū mūltūm dōr'mīs, et sē'pē pō'tās, quæ ām'bō sūnt cōr'pōrī īnīmī'cā, *thou sleepest much, and drinkest often,*—both which things are injurious to the body.

Observation 2nd. When the English word "that" can be turned into "who" or "which," it is a relative; otherwise it is a conjunction, expressed in Latin by *quod*, or *ut*: and, in making Latin, the conjunction may be put away, by turning the nominative case to the verb into the accusative, and the verb into the infinitive mood: as, *gaudēo quod tū bē'nē vā'les* or *gaudēo tē bē'nē vā'lē'rē*, *I am glad that you are well.*

Paradigm (or Général Table) of Régular Verbs, shewing the Termination of the first and second Persons singular of the several Tenses of the different Moods:—also the Infinitives, Participles, and Supines.

		INDICATIVE MOOD.			
ACTIVE.		1. Présent Tense.		PASSIVE.	
C. 1.	-ō,*	-ās,	-or,	-ā'rīs,	
2.	-ēō,	-ēs,	-ōr,	-ē'rīs,	
3.	-ō,	-īs,	-ōr,	-ē'rīs,	
4.	-iō,	-īs,	-iōr,	-ī'rīs.	
		2. Preterimperfect Tense.			
C. 1.	-ā'bām,	-ā'bās,	-ā'bār,	-ābā'rīs,	
2 & 3.	-ē'bām,	-ē'bās,	-ē'bār,	-ēbā'rīs,	
4.	-ī'bām,	-ī'bās,	-ī'bār,	-ībā'rīs.	
		3. Preterpérfect Tense.			
C. 1,2,3,4.	-ī,	-is'tī,	-ūs sūm,	-ūs ēs.	
		4. Preterplúperfact Tense.			
C. 1,2,3,4.	-ērām,	-ērās,	-ūs ē'rām,	-ūs ē'rās.	
		5. Fúture Tensé.			
C. 1.	-ā'bō,	-ā'bīs,	-ā'bōr,	-ā'bē'rīs,	
2.	-ē'bō,	-ē'bīs,	-ē'bōr,	-ē'bē'rīs,	
3.	-ām,	-ēs,	-ār,	-ē'rīs,	
4.	-iām,	-iēs,	-iār,	-īē'rīs.	
		IMPERATIVE MOOD.			
C. 1.	—	-ā,	—	-ā'rē,	
2.	—	-ē,	—	-ē'rē,	
3.	—	-ē,	—	-ē'rē,	
4.	—	-ī,	—	-ī'rē.	

* There are between thirty and forty verbs of the first conjugation, which terminate in -iō,—and from fifteen to twenty simple verbs (besides their nú-

POTENTIAL MOOD.

ACTIVE.		I. Présent Tense.		PASSIVE.	
C. 1.	-ēm, -ēs,	-ēr,	-ērīs,		
2.	-ēam, -ēas,	-ēar,	-ēarīs,		
3.	-ām, -ās,	-ār,	-ārīs,		
4.	-īam, -īas,	-īar,	-īarīs.		
2. Preterimperfect Tense.					
C. 1.	-ā'rēm, -ā'rēs,	-ā'rēr,	-ā'rērīs,		
2.	-ē'rēm, -ē'rēs,	-ē'rēr,	-ē'rērīs,		
3.	-ērēm, -ērēs,	-ērēr,	-ērērīs,		
4.	-ī'rēm, -ī'rēs,	-ī'rēr,	-ī'rērīs.		
3. Preterpéfect Tense.					
C. 1,2,3,4.	-ērīm, -ērīs,	-ūs sim,	-ūs ais.		
4. Preterplúperfect Tense.					
C. 1,2,3,4.	-īs'sēm, -īs'es,	-ūs es'sēm,	-ūs es'sēs.		
5. Fúture Tense.					
C. 1,2,3,4.	-ērō, -ērīs,	-ūs ē'rō,	-ūs ē'rīs.		

INFINITIVE MOOD.

C. 1.	-ārē, -īs'sē, -ūrūm es'sē,	-ārī, -ūm es'sē, -ūm īrī;
2.	-ērē, -īs'sē, -ūrūm es'sē,	-ērī, -ūm es'sē, -ūm īrī,
3.	-ērē, -īs'sē, -ūrūm es'sē,	-ī, -ūm es'sē, -ūm īrī,
4.	-īrē, -īs'sē, -ūrūm es'sē,	-īrī, -ūm es'sē, -ūm īrī.

PARTICIPLES.

	Présent.	Fúture.	Past.	Fúture.
C. 1.	-āns, -rūs,	-ūs,	-dūs,	
2.	-ēns, -rūs,	-ūs,	-dūs,	
3.	-ēns, -rūs,	-ūs,	-dūs,	
4.	-īcns, -rūs,	-ūs,	-dūs.	

SUPINES.

C. 1,2,3,4.	-ūm,	-ū.
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merous compounds) of the third conjugation, which terminate similarly: these all retain the letter *i* in the imperfect and future tenses of the indicative mood, and in the present of the potential, both active and passive; also in the present participle, the gerunds, and future participle in *-dūs*.

END OF THE ACCIDENCE.

RULES

FOR THE

GENDERS OF NOUNS.

☞ These Rules being in Hexameter verse, and Latin verse requiring such final syllables as have either a vowel, or a diphthong, or *m* for terminational letter, to be elided, or at least to be very sparingly pronounced when the following word begins with a vowel or a diphthong, all the syllables which, in scanning, are cut off by the figures *Synalepha* and *Echipsis* are here printed in a smaller type than the rest of the text. Now respecting final *m* before an initial vowel, or an initial diphthong, it is to be remarked, that the *m* itself is not dropped, but that the vowel before it is silent, or nearly silent; while the final *m* is so pronounced as to seem (to a hearer) to begin the word which follows it. Thus, in the third line below, "*fluviorum; ut, Tiberis*," ought to be pronounced as if written "*fluvior; muf, Tiberis*."

•• In these verses, as was mentioned indeed at the end of the Preface, all short final syllables ending in a consonant are marked long (by position) before an initial consonant; but syllables lengthened by vowels are marked short, with an asterisk after them. And note, a dagger set after any particular short syllable denotes that though the syllable is short in itself, yet it is long by position in the verse.

Observe. All Rules in verse are best committed to memory by scanning them on the fingers in learning them, and afterwards (for the first week at least) by repeating them in this manner, when learnt: for thus the toil of learning them is greatly diminished, and the retention of them will be more lasting.

PROPER NAMES.

1. Masculine.

Prōp'riā quē māribūs tribūuntūr māsculū dīcās :
ūt sūnt Divō'rūm ; Mārē, Bāc'hūs, Āpō'lō : vērō'rūm ;
ūt, Cā'tō, Virg'liūs : fluviorum ; ut, Tib'ris, ōrōn'tēs :¹
mēt'sium ; ut, octō'bēr : vēntō'rūm ; ut, Libs, Nō'tūs, Aūs'tēs.

2. Féminine.

Prōp'riā fēmīnēum rēfērēt'īā nō'mīnā sēx'um,
fēmī'nēō gēnērī tribūuntūr : sī'vē Dēā'rūm
sūnt ; ut, Jū'nō, V'ē'nūs : mūt'ē'brīa ; ut, Ān'nā, Phlō'tīs :
ūr'bium ; ut, E'lis, ō'pūs : regiō'num ; ut, Græ'ciā, Pēr'sis ;²

¹ To the names of rivers might be added those of mountains, as being, for the most part, masculine: such are, Hē'ticōn, Ā'tlās, Pē'lōn, Jū'rā, Cithæ'rōn. But to this Rule there are exceptions in regard both of the one and the other: for, the names of several rivers in -ā, not increasing in the genitive case, are feminine, conformably to the First Spécial Rule for the Genders of Nouns. Thus, Ā'hūllā, the ancient name of the Tiber, Mā'trōnā, the Marne, Sē'quānā, the Seine, with some others, are feminine: and of mountains, also, many take their gender from the termination: thus Ē'tnā, Ē'tnā, mount Ē'tna, O'sā, O'sā, Cē'tā, Cē'tā, Ā'pēs, Ā'pēs, the Alps, are feminine; and Sō'rā'tē, Sō'rā'tē, mount Soractē, neuter.

² The names of some few countries, as Pōn'tūs, a region bordering upon the Euxine sea, are, by their termination, masculine; in conformity to the Spécial rather than to the General Rule.

*in'sula ūlēm nō'mēn; cēū Crē'tā, Britān'nīā, Cyp'rūs. ³
 Excipiēn'dā tā'mēn quē'dām sūnt ūr'bium; ūt, Is'tā ⁴
 mā'sculā: Sūl'mo, A'grāgās: quē'dām neūtrā'lia; ūt, Ar'gōs,
 Tībūr, Prānēs'te; ⁵ et gē'nūs ān'xūr quōd dāt ūtrūm'quē.*

NOUNS APPELLATIVE.

1. Féminine Gender.

*Appellā'ti'va ār'bōrum ē'rūnt mūliē'brīa; ūt, āl'nūs,
 cūprēs'sūs, cēd'rūs. Mās spī'nūs, mās ōlēs'tēr: ⁶
 et sūnt neūtrā, sī'lēr, sū'bēr, thūs, rō'būr, ācēr'quē.*

2. E'picene Nouns.

*Sūnt etīām Vōlūcrūm; cēū pās'sēr, hīrūn'dō; Fērārūm;
 ūt, tīg'rīs, vūl'pēs: et Pī'scium; ūt, ōs'trēā, cētūs,
 dic'ta epīcē'nā: ⁷ quī'būs vōx ip'sā gē'nūs fē'rēt ap'tūm.*

³ Although the names of most islands be feminine, yet *Albion*, the island of Great Britain, which (like *Pelion* mentioned in the first note above) ought, by its termination, to be neuter, is more properly masculine.

⁴ The names of most towns ending in -o, and all plural names of cities in -i, are masculine; as, *Hippō*, a town of Africa, *Philippi*, a city of Macedonia, *Gā'bil*, a city of the Volsci, *Parī'sii*, Paris, the metropolis of France.

⁵ Several other exceptions might be added, particularly of names of the second declension ending in -ōn, as *Libyōn*, a city on the Hellespont, but which was more frequently written *Libyōs*, of the feminine gender. Some grammarians, however, class all proper names in -ōn, under the head of nouns in -im.

⁶ To these masculines add *pallū'rūs*, *buckthorn*, *rhām'nūs*, *rhedberry bush*, and *vē'prēs*, a *brer*; which, though shrubs rather than trees, come as properly under this Rule, as *mī'r'tūs*, a *myrtle*, and many others. *Cūprēs'sūs*, a *cypress*, *lā'rix*, a *larch*, *lō'tūs*, the *lot-tree*, and *rū'būs*, a *bramble*, with a few more, are occasionally masculine, and may therefore be said to be of doubtful gender.

⁷ In some animals the difference of sex is not immediately obvious; neither, indeed, for the general purposes of language, is it necessary to ascertain it. In Latin, the names of animals of this description are called *Nouns Epicene*, of which the gender (like that of the names of inanimate things) is regulated by the termination. Thus, by the Special Rule for the ending, *pas'sēr*, a *partridge*, *cōr'vūs*, a *raven*, *cēt'ūs*, a *whale*, are masculine; whilst *vūl'pēs*, a *fox*, *tē'lis*, a *cat*, *ā'quīlā*, an *eagle*, are feminine; although each includes both the male and female. The names however of several animals, in which the difference of sex is not always instantly apparent, are to be excepted: such, for example, as *tāl'pā*, a *mole*, *dā'mā*, a *deer*, *pēr'dix*, a *partridge*, *lī'māx*, a *snail*, of doubtful gender: *vēr'mis*, a *worm*, *lō'ō*, a *lion*, *mūs*, a *mouse*, *dēl'phīn*, a *dolphin*, masculine: *cā'nīs*, a *dog* or *bitch*, *bōs*, a *cow* or *ox*, *sūs*, a *hog*, common of two genders, that is, both masculine and feminine: but to these, and such as are similar to them, some one or other of the Exceptions to the Special Rules will apply. Learners will do well to mark, that it is not the GENDER which is called epicene, but the VOICE; and even this, perhaps, absurdly, might

3. Neuter Gender.

*Attāmen ēa cūnētis sūp'rā, rēliquīsquē, nōtān'dūm,
om'nē quōd ēa'it in -ūm, † seū Grēc'cūm, s'vē Lātīnūm,
ēs'sē gē'nūs neūtrūm :⁸ sic incārā'bīlē nō'mēn.*

FIRST SPECIAL RULE.

NOUNS NOT INCREASING ARE FEMININE.

*Nō'mēn nōn crēs'cens gēnī't'vō ; ceū cā'rō cār'nīs,
cā'prā cā'præ, nū'bēs nū'bīs ; gē'nūs ēst mū'lic'brē.*

1. Nouns Masculine excepted.

Māscūlā nō'mīna in -ā dīcūntūr mūltā vlrō'rūm :
ūt, scrī'ba, ās'sēclā, scūr'ra, ēt rā'būlā, līx'ā, lānīs'tā.*

*Māscūlā, Grēcō'rūm quōt declīnā'tiō prīmā
fundit in -ās, ēt in -ēs ;⁹ ēt āb ī'l'tis quōt pēr ā f'rūt :*

*ūt, sā'trāpās sā'trāpa, āthlē'tēs āthlē'tā.¹⁰ Lēgūntūr
māscūlā ī'tēm, vē'r'rēs, nātā'līs, āquā'līs : āb ās'sē*

nū'ta ; ūt, cētūs'sīs : cōnjū'gē līē'nīs, ēt ōr'bīs,

cāl'līs, cāū'līs, fō'l'līs, cōll'īs, mēn'sīs, ēt ēn'sīs,

fūs'tīs, fū'nīs, cēn'cbrīs, pā'nīs, crī'nīs, ēt īg'nīs ;

cās'sīs, fās'cīs, tōr'rīs, sēn'tīs, pīs'cīs, ēt ūn'guīs ;

ēt vē'r'mīs, vēc'tīs, pōstīs ; sōcīē'tūr ēt āx'īs.¹¹

*Māscūlā in -ēr ; † ceū, vēn'tēr ; in -ōs, † vcl -ūs ; ūt, lō'gōs,
ān'nūs.*

Fēmī'nēi āt gē'nērīs sūnt, mā'tēr, hū'mūs, dō'mūs, āl'vūs,

ēt cōll'ūs, ēt quār'tē prō frūc'tū fī'cūs, ācūs'quē,

pōr'tīcūs, āt'quē trīb'ūs, sōc'rūs, nū'rūs, ēt mā'nūs, ī'dūs :

hūc ā'nūs āddēnda est, hūc m'ystīcā vān'nūs īac'hī.

⁸ Though this Rule holds good in most instances, yet the names of women, as Gl'y'cērīūm, *Glyceria*, must be excepted :—to these, also, may be added, the names of ships, and of gems.

⁹ As tīā'rās, a *turban* or *sash for the head* ; ācī'nācēs, a *scymitar* or *saichion*. In Greek, both these nouns are of the first declension ; but in Latin, the former is of the first declension, and the latter of the third.

¹⁰ To these exceptions in -ā, add nē'pā, a *scorpion* ; also, the proper name ā'drīā or Hē'drīā, the *Adriatic sea* or *gulf* : as being of the masculine gender.

¹¹ In like manner must be excepted cū'cūmls, a *cucumber*, mōll'īs, a *millstone*, ōr'chīs, a *sort of herb*, also, a *fish* ; with some others.

† The syllables -ēr and -ōs in this line being in themselves short, although long by position in the verse, I have set a dagger to mark this circumstance, that the learner may not confound them with -ēr and -ōs of the second Special

*His jūngās -ōs in -ās † vēr'tentīā Grā'ōā: pāp'y'rūs, ānt'īdōtūs, cōs'tūs, dīphthōn'gūs, b'y's'sūs, āb'y's'sūs, cr'y's'tāl'lūs, s'y'nōdūs, sāpph'rūs, ēr'ēmūs, ēt Arc'tūs; cūm mūl'tīs ūl'tīs, quā nūnc p'erscrīb'ērē lōngum ēst.*¹²

2. Nouns Neuter excepted.

*Neūtrūm nō'mēn in -ē, * ū g'g'nūt -īs; ūt mā'rē, rē'tē: ēt quōt in -ōn, † p'ēr -ī¹³ flēx'ā lē'gās; ūt bār'bītōn, ād'dē. Est neūtrum hippō'mānēs † g'ē'nūs, ēt neūtrūm cācōē'thēs;¹⁴ ēt vī'rūs, p'ē'lāgūs:¹⁵ neūtrūm mō'dō, mās mō'dō, vūl'gūs.*

3. Nouns of the Doubtful Gender excepted.

*Incēr'tū g'ē'nērīs sūnt tāl'pa, ēt dā'mā, cānā'līs, ēt c'y'tīsūs, bālānūs, clū'nīs, f'ī'nīs, p'ē'nūs, ām'nīs, pām'pīnūs, ēt cōr'bīs, līn'tēr, tōr'quīs, sp'ēcūs, ān'guīs, prō mōr'bō f'ī'cūs, f'ī'cī dāns, āt'quē phāsē'līs, lē'c'ythūs, āc ā'tōmūs, grōs'sūs, phā'rūs, ēt pā'rādī'sūs.*¹⁶

4. Nouns of the Common of two Genders excepted.

*Cōmpō'situm ā vēr'bō dāns -ā, * cōmnū'nē dūō'rūm ēst; Grājū'gēna ā g'īg'no, āgrī'cōla ā cō'lo, id ād'venā mōn'strānt ā v'ē'nō: ād'dē sē'nēx, āurī'ga, ēt vēr'nā, sōdā'līs, vātēs, ēxtōr'rīs, pātrū'elis, p'ēr-quē-duē'l'līs, āff'ī'nīs, jū'venīs, tēs'tīs, cī'vis, cā'nīs, hōs'tīs.*

Rule, from which they are quite different in sound. Many, however, make no distinction in the pronunciation between -ēr and ēr, nor between -ōs and -ōe!

¹² Such as dīlēc'tūs, a dialect or manner of speech, mē'thōdūs, a method or mode, p'ērī'dūs, a period or perfect sentence.

¹³ Although the scanning of the verse before us requires this *i* to be short, yet final *i*, of the genitive singular of the second declension, is always long. Such examples as *ē* for *ē* in the preceding line, *ā* for *ā* in the first verse of the First Exception to the First Special Rule, and *ī* for *i* here, with many others that might be named, detract greatly from the merits of these Rules.

¹⁴ Also, though occurring less frequently, nēpē'thēs, *bugloss*; and pā'nā-cēs, *all-heal*, a sort of herb, are neuter: and several others.

¹⁵ The two nouns sēx'ūs, *sex*, and sp'ēcūs, a *den* or *herking-place*, are often of the neuter gender: but the former, especially when of the fourth declension, is perhaps more properly masculine; and the latter (as may be seen in the next exception) is of doubtful gender, being sometimes masculine, and sometimes feminine, as well as neuter.

¹⁶ To these may be added cār'bāsūs, *cambric* or *lawn*, also, *sail-cloth*, which, in the singular number, is either feminine, or masculine; and, in the plural number, neuter: pālū'nēs, a *pigeon*, is likewise a word of doubtful gender; in Virgil, however, it is feminine, consenting with the First Special Rule.

SECOND SPECIAL RULE.

NOUNS INCREASING SHARP IN THE PENULT OF THE GENITIVE CASE ARE FEMININE.

*Nōmēn, crēscēntīs pēnultīmā sē gēnētī vī
sýllāba ācūtā sōnāt, vēlūt hēc, pīētās pīētātīs,
vīrtūs vīrtūtīs, mōnstrānt, gēnūs est mūlībrē.*¹⁷

1. Nouns Masculine excépted.

*Māsculā dīcūntūr mōnōsýllābā nōmīnā quāēdām :
sāl, sōl, rēn, ēt splēn, Cār, Sēr, vīr, vās vādīs, ās, mās,
bēs, Crēs, prās, ēt pēs, glīs glīrīs hābēns gēnētīvō ;
mōs, flōs, rōs, ēt Trōs, mūs, dēns, mōns, pōns, sīmul ēt fōns ;
sēps prō sērpēntē, ēt grýps, Thrāx, rēx, grēx grēgīs, ēt
Phrýx.*¹⁸

*Māsculā sūnt ētīam pōlysýllābā in -n̄ ; ut, ācār'nān,
līchēn, ēt dēl'phīn :¹⁹ ēt in -ō sīgnāntīā cōr'pūs ;
ūt, lēō, cūrcūlīō : sīc sē'nō, tēr'nō, sēr'mō.*

Mās'culā in -ēr,²⁰ -ōr, ēt -ōs :²¹ ceū, crā'tēr, cōn'dītōr, hērōs :

¹⁷ To this Rule, of course, belong all nouns whereof the penult of the genitive case (increasing) is sharp; whether the syllable be long or short. Thus *rēs*, genitive, *rēi*, a thing, *grūs*, genitive, *grūis*, a crane, increase sharp, (although the penult of the genitive be short,) as well as *dīēs*, genitive, *diēi*, a day, or *lis*, genitive, *lītis*, *strīfe*, which have the penult of the genitive case long.

¹⁸ To these masculines add *lār*, a fire-side or household-god, *lē'pūs*, *wit*, *sā'lār*, a trout, *vōl'vōx*, a worm called a vine frēter, and some few others.

¹⁹ The words *līchēn*, and *dēl'phīn*, are (properly speaking) dissyllables, rather than polysyllables; but by "pōlysýllābā," in the preceding verse we are roundly to understand "words of more than one syllable." Hence the Rule applies to such dissyllables as *gnō'mōn*, the stile of a dial, *pā'an*, a song or hymn to Apóllo, as well as to the trisyllables *āt'ūgēn*, a snipe, and *ācār'nān*, a man of Acarnānia. And here it may be (seasonably enough) remarked that final *-ān*, *-ēn*, *-in*, and the like, are too often mispronounced. Final *-ēn* ought to be sounded, (conformably to the English system,) so as to rhyme with *-een* in *fifteen*; and *-in* ought to rhyme with *-ine* in *supine*.

²⁰ Although in many schools no distinction whatever be made (in the pronunciation) between final *-ēr*, and final *-er*; yet, in some few others, *-ēr* is always pronounced as if written *-eer*: and this is the correct pronunciation according to the English sound of the vowels. Let such words, therefore, as *crā'tēr*, *ā'ēr*, *ā'tēr*, *spīn'tēr*, be uttered as though they were written *crā'teer*, *ā'eer*, *ā'teer*, *spīn'teer*; and in like manner, let "*vēr*" the spring, be pronounced precisely the same as the English word *veer*.

²¹ The error which we have just noticed, in respect of *-ēr* and *-er*, obtains equally in respect of *-ūs* and *-us*, and of *-īs* and *is*; for most persons, indeed, pronounce *-ūs* and *-is* correctly enough, but few enunciate *-ūs* and *-is* rightly.

hīs, tōr'rēns,²² nēf'rēns, ōr'iēns²³ cōnjūn'gē, cl'iēns'quē;
 āt'quē b'īdēns īnstrūmētūm, cūm plū'rībūs īn-dēns:
 ād'dē g'gās, ē'lēphās, ā'dāmās, Gārāmās'quē, tāpēs'quē,
 āt'quē lēbēs, sīc ēt māg'nēs,²⁴ ūnūm'quē mēri'dī-
 ēs nō'mēn quīn'ta: ēt quāē cōmpōnūtūr āb ā's'sē,
 ūt dō'drāns, sē'mis:²⁵ Jūngān'tūr mā'scūlā, Sām'nīs,
 h'p'drōps, ēt thō'rāx: jūn'gās quō'quē mā'scūlā, vē'r'vēx,
 phō'e'nix, ēt bōm'b'yx prō vērmī'cūlo: Āt'tāmēn ēx hīs
 sūnt mūltī'brē g'ē'nūs, S'p'rēn, nēc'nōn sō'rōr, ūx'ōr.

2. Nouns Neuter excepted.

Sūnt neūtrā'lia ēt hāc mōdōs j'f'labā nō'mīnā; mēl, fēl,
 lāc, fār, vēr, āes, cōr, vās, vā'sīs, ōs ōs'sīs, ēt ō'rīs,
 rūš, thūs, jūs, crūs, pūs. Ēt īn -āl pōl'ys j'f'labā, īn -ār'quē,²⁶
 ūt, cā'pītāl, lā'quēār. Neū'trum ā-lēc, -lēx mūltī'brē.

3. Nouns of the Doubtful Gender excepted.

Sūnt dū'bū g'ē'nērīa, scrōhs, sēr'pēns, bū'bō, rū'dēns, grūs,
 pēr'dīx, l'ynx, l'īmāx, stirps prō trūn'cō, pē'dīs ēt cāl'x:
 ād'dē d'ēs; nū'mērō tāntūm mā'sc'ō sēcūn'dō.

4. Nouns of the Common of two Genders excepted.

Sūnt cōmmū'nē, pā'rēns, aūctōr'que, īn'fāns, ādōlēs'cēns,
 dūx, īll'ēx, hā'rēs, ēx'lēx: ā frōn'tē crēā'tā,
 ūt, bī'frōns: cū'stōs, bōs, fūr, sūs, āt'quē sēc'ōr'dōs.

The former of these should be uttered like the English word *owes*; and the latter, like the English word *ice*. These few hints apply equally to syllables in -ās and -ās, in -ēs and -ēs, in -ūs and -ūs, and to all of a similar description.

²² In like manner we read of the masculine gender, cōn'fūēns, a *meeting of two rivers*, prō'fūēns, a *stream or current*, rē'fūēns, the *refluent tide*; with several other nouns resembling the present participle of verbs.

²³ At the same time, too, ōc'cidēns, the *west*, is to be excepted as masculine. This word (as well as ō'r'iēns) is properly a present participle; the substantive *sōl*, the *sun*, being understood.

²⁴ To these might justly be added several other Greek nouns in -ēs, making -ēs in the genitive case; as, hēr'pēs, a *cutaneous eruption*.

²⁵ In sē'mis, (which is a contraction for sē'mī-ās; as dō'drāns is, for dō'est quā'drāns,) the final syllable is long by crasis. And here it may be seasonably noticed that all the derivatives of ūn'cīā, an *ounce*; as well as those of ās, a *pound*, are masculine; as, quīn'cīā, *five ounces*, sēp'tūn'x, *seven ounces*.

²⁶ This exception applies to dissyllables (as cāl'cār, a *spur*) as well as to polysyllables properly so called: but sū'l'r, a *trout*, or *young salmon*, (as we remarked in note 18 above) is masculine.

THIRD SPECIAL RULE.

NOUNS INCREASING FLAT IN THE PENULT OF THE GENITIVE ARE MASCULINE.

*Nō'mēn, crēacēt'is pēnūl'timā sī gēnīf'vī
sīt grāv'is, ūt san'guis gēnīf'vō san'guinis, ēst mās.*

1. Nouns Féminine excépted.

*Fām'nēi gē'nērīs sīt hýpērdissýllábōn in -dō,
quōd -dinis, at'que in -gō, quōd dūt -ginis, in gēnīf'vō :
ūl t'bi dūlcēdō fāciēns dūlcēdinis, id'quē
mōn'strāt cōmpāgō cōmpāginis : ad'jicē vīr'gō,
grān'dō, fī'dēs, cōm'pēs, tē'gēs, ēt sē'gēs, ār'bōr, hýems'quē :
sic chlā'mýs, ēt sīn'dōn, Gōr'gōn, ī'cōn, ēt āmā'zōn.²⁷
Grā'cūla in -ās, † vėl in -īs † fīn'itā ; ūt, lām'pās,²⁸ iās'pīs,
cās'sis, cūs'pīs :²⁹ itēm mū'liēr,³⁰ pē'cūs ēt pēcūdīs dāns :
hīs fōr'sēx, pē'l'lēx, cā'rēx, sī'mūl at'quē sūpē'l'lēx,
āppēndix, hý'strix, cōxēndix, ad'dē filix'quē.³¹*

2. Nouns Neüter excépted.

*Ēst neūtrū'lē gē'nūs sīg'nāns rēm nōn ānīmātām
nō'mēn in -a, ūt prōblē'ma ; -ēn, ūt ō'mēn ; -ār, ūt jū'bār ;
ūr † dāns,
ūt jē'cūr ; -ūs, † ūt ō'nūs ; -pūt, ūt ōc'cipūt. Āl'tāmēn ēa hīs*

²⁷ To these may likewise be joined *āc'dōn, a nightingale,* and *hāl'cýōn, a kingfisher,* with a few others.

²⁸ This exception extends only to nouns in -ās, making -ātīs (or -ādīs) in the genitive case : for Greek nouns in -ās making -ātīs, as *bū'cērās, būcērātīs, fenugreek,* are neuter ; save *ā'nās, a duck,* which is of the common gender.

²⁹ To this exception, of course, belong such words as *pōē'sis, pōē'sēs, pōē'zay or pōē'try, mētāmōr'phōsis, mētāmōr'phō'sēs, a transformation :*—these, however, sometimes take the Latin inflexion, and have simply -īs, in the genitive ; falling, as to their gender, under the First Spécial Rule.

³⁰ The word "mū'liēr" is, according to the general mode of pronunciation, rightly classed as an exception to the Third Spécial Rule, because the penult is short. But the ancient Latins, we are credibly informed, deviating from the General Rule, accented the oblique cases of this noun on the penult, although short. In like manner placing the accent on the short penult of words whereof the final syllable was formed by crasis, they said *Virg'li, O Virg'li,* not *Vir'gali* ; and *tūg'ri,* of a husband, not *tū'guri*.

³¹ The following, likewise, are feminine : *fū'lix, a coot, lāgō'pūs, the white partridge, lēn'dix, a maggot, pō'lythrix, maiden hair, tō'mēx, a cord or rope, and mē'gēs, a hand-mill :* to which some add *bāc'cār, ploughman's yard,* but

mās'culā sūnt, pēctōn, fār'fūr. Sūnt neūtrā, cādā'vēr, vēr'bēr, ūtēr, sū'bēr, prō fungō tū'bēr, ēt ū'bēr, gīn'gībēr, ēt lā'sēr, cī'cēr ēt pī'pēr, at'quē pāpā'vēr, ēt al'sēr : hīs ad'dās neūtrā, æ'quōr, mār'mōr, ādōr'quē, at'quē pēcūs quān'dō pē'cōris fā'cūt īn gēnī'rō.

3. Nouns of the Doubtful Gender excepted.

Sūnt dū'bī gē'nērīs, cār'dō, mār'gō, cī'nīs, ō'bēs, for'cēps, pū'mēx, im'brēx, cōr'tēx, pū'l'vīs, ādēps'quē : ād'dē cū'lēx, nā'trīx, ēt ō'nīx cūm prō'le, sīlēx'quē ; quām'vīs hęc mē'līūs vūlt mās'culā dī'cīer ū'sus.

4. Nouns Common excepted.

Cōmmū'nīs gē'nērīs sūnt istā ; vī'gīl, pū'gīl, ēx'ūl, præs'sūl, hō'mō, nē'mō, mār'tī'r, Lī'gūr, aū'gūr, ēt ārcās, āntī'stēs, mī'lēs, pē'dēs, īntēr'prēs, cō'mēs, hōs'pēs ; sic ā'lēs, præs'sēs, prīn'cēps, aū'cēps, ē'quēs, ōb'sēs ; at'quē ā'līa ā vēr'bīs quę nō'mīnā mūltā crēān'tūr ; ūt, cōn'jūx, jū'dēx, vīn'dēx, ō'pīfēx, ēt ārūs'pēx.

ADJECTIVES.

Adjectī'va ū'nām dūntūr at' hābēn'tiā vō'cēm ; ūt, fē'līx, aū'dāx, rē'tīnēnt gē'nūs ōm'nē sūb ū'nā : sūb gē'mīnā sī vō'cē cādānt, vē'lūt ōm'nīs, ēt ōm'nē,

this noun is properly neuter ; sometimes, however, it is written *bāc'cāris* in the nominative case, and is then feminine.

²³ This noun increases either long, or short, in the genitive case, or rather, perhaps, it always increases long, and consequently ought to have been classed under the Second Spécial Rule : *ā'dūs* from which comes the genitive *ā'dōris* with short penult, is of course neuter, falling under the same exception as *ō'nīa*. The adjective *ādō'rēūs* seems to owe its derivation to *ā'dōr, ādō'ris*.

²⁴ With these may be conjoined *rā'mēx, a sort of abdominal swelling or tumor, rū'mēx, sōrral, vā'rix, a swollen vein, and stī'rāx, a sort of gum*; though in the best authors they are generally read masculine.

²⁵ To these may be added the Greek noun *ā'nās, a duck or drake, as being both masculine and feminine*; also *quā'drūpēs, a four-footed beast*.

²⁶ Several verbal nouns falling under this head, as to gender, end in *-cōps*, from *cā'pīō, I take, as, mū'nīcēps, a burgess*; in *-cān*, from *cā'nō, I sing, as, cōr'nīcān, a horn-blower*; in *-fēx*, from *fā'cīō, I make, as, ārtīfēx, an artificer*; and in *-spēx*, from *spē'cīō, I view, as, aūs'pēx, a diviner by birds: with many in -dēx, as in'dēx, an indolent*.

vōx cōmūnē dū'um prōr est, vōx ālterā neutrum:
 āt si trēs vāriānt vōcēs; sā'cēr ūt, sā'crā, sā'crum;
 vōx prīma est mās, ālterā fē'minā, tērtiā neutrum.

At sūnt quæ flexū prōpē substanti'vā vōcārēs,
 hūjēcti'vā tā'mēn nātūrā ūsū'quē rēpē'tā:
 tā'liā sūnt, paū'pēr, pū'bēr, cūm dē'gēnēr, ū'bēr;
 ēt dī'vēs, lō'cūplēs, sōs'pēs, cō'mēs, āl'quē sūpēr'stēs:
 cūm paū'cīs ā'līs, quæ lectiō jū'stā docē'būt.

Hæc prō'priūm quēndām sibi flexum adsis'cērē gaudēt:
 cāmpēs'tēr, vō'lūcēr, cē'lēbēr, cē'lēr, āl'quē sā'lū'bēr:
 jūngē' pēdēs'tēr, ēquēs'tēr, ēt ā'cēr: jūngē' pālūs'tēr,
 ac ā'lācēr, sylvēs'tēr: āt hæc tū sic vāriū'bis;
 hīc cē'lēr, hāc cē'lērīs, neutro hōc cē'lēro: aut ā'litēr sic;
 hīc āl'quē hāc cē'lērīs, rur'sum hōc cē'lēre est tibi neutrum.

OF HETEROCLITE OR IRREGULAR NOUNS.

Quæ gē'nūs aut flexūm vāriānt, quæcū'quē nōvātō
 rī'tū def'iciūnt, sūpērānt've, Hētēroc'lītā sūnt. ³⁶

³⁶ Irregular Nouns are of three different sorts or kinds: I. Variant. II. Redundant. III. Defective. And these three sorts admit each of several subdivisions: as, 1. Variant in Gender. 2. Variant in Flexion. 3. Variant in Meaning. Again, 1. Redundant in Termination. 2. Redundant in Gender. 3. Redundant in Declension. And, 4. Redundant in Case. Likewise, 1. Defective in Number. And, 2. Defective in Case.

I. VARIANTS.

I. NOUNS VARYING THEIR GENDER MAY BE CLASSED AS FOLLOWS:

1. Nouns Masculine in the Singular Number, and Neuter in the Plural.

Xvēr'nūs, a lake of Campānia,	Pāngē'ūs, a promontory of Thrace,
Din'dymūs, a hill of Phrōgia,	Tē'nārūs, a promontory of Læcōnia,
is'māriūs, a hill of Thrace,	Tār'tārūs, the abode of the dead,
Mē'nālūs, a hill of Arcādia,	Tāygē'tūs, a hill of Læcōnia.

And here we may observe, that some critics account for the names of certain mountains being masculine in the singular number and neuter in the plural, by saying, that the name was originally an adjective, with *mōnīs* understood in the singular, and *jū'gā* or *cācū'minā* in the plural. This hypothesis may be very correct; but as in process of time the several adjectives of this description became substantives from being continually assumed substantively, they cannot be properly regarded in any other point of view than that of substantives.

2. Nouns Feminine in the Singular Number, and Neuter in the Plural.

Car'bāsūs, sail-cloth,	Per'gāmūs, Troy,	Stūpē'lēx, household stuff.
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3. Nouns Neuter in the Singular Number, and Masculine in the Plural.

Ar'gōs, a city of Greece,	Cō'elūm, heaven,	El'y'siūm, the Elysian realm.
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Nouns changing their gender and declining.

Hæc gē'nūs, æc flēx'um, pārlīm vārīāntiā cēr'nis;
Pēr'gāmūs īn nū'mērō plūrālī Pēr'gāmā gīg'nī.

4. Nouns Neuter in the Singular Number, and Feminine in the Plural.

Bāknēūn, a bath,		Ēpīlīm, a banquet,
Dāl'cīum, a delight,		Nūn'dīnūm, market-day.

Of these, *bāl'nēum* is either feminine or neuter in the plural number.

5. Nouns Masculine in the Singular, and Masculine or Neuter in the Plural.

Jō'cūs, a jest,		Lō'cūs, a place,		Sī'billūs, a hiss.
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Of these, *jō'cūs* and *lō'cūs* were at first declined regularly: but there were also two nouns, *jō'cūm* and *lō'cūm*, of the neuter gender, which went at length into disuse in the singular number; and the other two, into disuse in the plural. Yet, even in the plural number, *lō'cī* may be used in the sense of *points of position*: and the neuter noun *sī'billūm* is found in several authors.

6. Nouns Neuter in the Singular, and Masculine or Neuter in the Plural.

Cāpī'trūm, a halter or headstall,		Frā'nūm, the bit of a bridle,
Ē'lūm, a thread or string,		Rās'trūm, a rake or harrow.

II. NOUNS VARYING THEIR FLECTION, ARE:—

1. *Vīs*, a *vesel*, which is of the third declension, in the singular number; and of the second declension, in the plural.

2. *Jū'gērūm*, an *acre of ground*, which is of the second declension, in the singular number; and of the third declension, in the plural.

III. NOUNS VARYING THEIR MEANING IN THE PLURAL, ARE:—

<i>Singular</i>		<i>Plural</i>
æ'dēs, a temple,		æ'dēs, a house,
cō'plē, plenty,		cō'plē, forces,
facūl'tās, opportunity,		facūl'tātēs, means,
fī'nīs, an end,		fī'nēs, boundaries,
fōrtū'nā, fortune,		fōrtū'nā, possessions,
fūr'fūr, bran,		fūr'fūrēs, scurf,
mōs, a custom,		mō'rēs, manners,
ō'pīs, aid,		ō'pēs, wealth,
sāl, salt,		sālēs, flashes of wit.

To these might several others be added:—with *māny*, indeed, which have very different significations even in the same number.

II. REDUNDANTS.

NOUNS REDUNDANT MAY BE CLASSED AS FOLLOWS:—

1. *Nouns Redundant in Termination only*:—such, for example, as, *ār'bōr* vel *ār'bōs*, a tree; *hō'nōr* vel *hō'nōs*, honor; *lā'bōr* vel *lā'bōs*, labor; *lē'pōr* vel *lē'pōs*, mirth; *vō'mēr* vel *vō'mēs*, a plough-share; *tū'rās* vel *tū'rā*, a turban; *mū'sicā* vel *mū'sicōs*, music; *cōn'gēr* vel *cōn'grūs*, a conger-eel; and many adjectives, as, *exā'nīmīs* vel *exā'nīmūs*, lifeless; *ēffrō'nūs* vel *ēffrō'nīs*, unbridled; *īnēr'mīs* vel *īnēr'mūs*, unarmed; *īmbēcī'līs* vel *īmbēcī'lūs*, feeble or weak; *dēcl'vūs* vel *dēcl'vīs*, sloping; *bī'jūgīs* vel *bī'jūgūs*, two-yoked; *ā'cūs* vel *ā'cūs*, sharp or keen; with various others.

2. *Nouns Redundant in Termination, with change of Gender*:—thus, *bā'cūlūs* vel *bā'cūlūm*, a staff; *bār'bitūs* vel *bār'bitōs* vel *bār'bitōn*, a harp; *sī'billūs*

Dāt prīṭr āps nū'siōrūs. nōū'trūm gēmā, āl'ṭrē ū'trūm'gōs,
rās'trūm cūm frēnō, ī'lūm, sīmūl āt'quē cāpī'strūm :
Ā'rgōs ā'tem, ēt cē'lūm, sūnt sīn'gūlū nēū'trā : sōd āūtī,

vēl ā'bīlūm, a kissing; ī'lūs vēl ī'thōn vēl ī'lūm, the city of Troy; mū'gūl vēl mū'gūls, a mullet; and a host besides.

3. *Nouns Redundant in Gender, under the same Termination:—*as, pē'cūs, pē'cūds, *feminine; pē'cūs, pē'cōrīs, neuter.* And (here) it may be remarked, that some nouns which are alike (or nearly alike) in the nominative case, have different meanings, and a manner of declension different from one another: as, lē'pūs, lē'pōrīs, *a hare; lē'pūs (vēl lē'pōs), lē'pō'rīs, facetiousness, or, drollery; cās'sis, cās'sis, a hunter's-net; cās'sis, cās'sis (vēl cās'sidōs), a helmet; frōna, frōn'ūs, the forehead; frōna, frōn'ūs, a green bough or foliage; vās, vā'dis, a ravelty or bail; vās, vā'sis, a vessel; ā'cūs, ā'cōrīs, chaff; ā'cūs, ā'cūs, a needle; Pāl'lās, Pāl'lādēs, Minē'ra; Pāl'lās, Pāl'lā'n'ōs, a son of Evander.*

4. *Nouns Redundant in Declension only:—*as, laū'rūs, *a bay-tree, of the second or the fourth declension; quī'ēs, rest, and rē'gūlās, ropes, of the third or fifth declension; Cāl'chās, genitive Cālchā'n'ūs vēl Cāl'chā, Cāl'chās a soothsayer; ōrēs'tēs, genitive ōrēs'tā vēl ōrēs'tis, Ōrēs'tēs, a son of Agamemnon; Œ'dīpūs, genitive Œdī'pōdīs vēl Œ'dīpi, Œ'dīpus, a king of Thebes; ōr'phēūs, genitive ōr'phēōs vēl ōr'phēi, Ōr'phēus, a Thracian bard; Dī'dō, genitive Dīdō'nīs vēl Dī'dūs, Dido, queen of Carthage; with very many more.*

5. *Nouns Redundant both in Termination and Declension:—*as, dāl'phīn, *a dolphin, of the third, and delphī'nūs, a dolphin, of the second; ē'lēphās, an elephant, of the third, and ēlēphā'n'ūs, an elephant, of the second; ēvē'n'tūs, an event, of the fourth, and ēvē'n'tūm, an event, of the second; sēn'sūs, sense, of the fourth, and sēn'sūm, sense, of the second; māt'r'ix, matter, of the first, and māt'r'ies, matter, of the fifth; dūr'itās, hardness, of the first, and dūr'itēs, hardness, of the fifth; also, lūx'ūr'ia, luxury, of the first, lūx'ūs, luxury, of the fourth, and lūx'ūr'ies, luxury, of the fifth; paupēr'tās, poverty, of the third, and paupēr'ries, poverty, of the fifth; sēnēc'tās, old age, of the third, and sēnēc'tā, old age, of the first; cās'sis, a helmet, of the third, and cās'sidā, a helmet, of the first: with several others.*

6. *Nouns Redundant in Termination and Declension, with change of Gender:—*as, ā'thēr, *the sky, of the third, and ā'thērā vēl ā'thrā, the sky, of the first; mēn'dā, a fault or blemish, of the first, and mēn'dūm, a fault or blemish, of the second; crātēr, a goblet, of the third, and crātērā, a goblet, of the first.*

7. *Nouns Redundant in Case, or differently varied in the same Declension: thus, jē'cūr, the liver, genitive, jē'cōrīs vēl jēc'ūrīs, of the liver; ā'dōr, fine wheat, genitive, ā'dōrīs vēl ādō'rīs, of fine wheat; t'grīs, a tiger, genitive, t'grīs vēl t'grīdīs; Chrēmēs, genitive Chrēmētīs vēl Chrēmīs, Chrēmēs; āndrō'gēōs, genitive āndrō'gēi vēl āndrō'gēō, Andrōgeus, a Cretan prince, ālao, a Greek chief; āchī'lēs, genitive āchī'lēōs vēl āchī'lēs, Achil'les:—with many more nouns both common and proper.*

8. *Nouns Redundant in one Case only, and of a different Declension:—*as, āncī'lā, *the sacred bucklers, genitive plural, āncī'lūm vēl āncī'lōrūm, of the sacred bucklers: of which sort are the names of feasts; for example, Sātūr'nā'lā, Feasts dedicated to Saturn; Bācchā'nā'lā, Feasts dedicated to Bacchus; Quīnquā'trā, Feasts dedicated to Minē'ra: this last has -trūs vēl -trībūs in the dative and ablative cases plural. In these two cases, also, Greek nouns in -mā are redundant, having either -tīs or -tībūs: and some other nouns of Greek origin have -tīs vēl -tībūs in those cases; and a few, -tīs vēl -tībūs. See*

mās'cūlē dūm'tē'at cō'lo'cō' rō'cū'ō'blē; ē't ā'rgō's...
frē'nā sēd ēt frē'nōs, quō pā'c'to ēs cē'tērā fō'r'mānt.

Plūrāl'is nū'mērūs gē'nūs hīs sō'lēt ad'dere ūtrūm'quē ;
sī'bilūs āt'quē jō'cūs, lō'cūs.—*Hīs quō'quē plū'rīmā jū'v'gāa*

Nouns Defective.

Quæ æ'quūtūr, mā'n'ca ēst cā'sū nūmērō'vē, prōpā'gō.

I. Āptō'tā; or, Nouns undeclined.

Quæ nū'l'tūm cō'r'iānt cā'sum; ūt, fās, nīl, nī'hīl, in'stār ;
mū'l'ta ēt in -ū, sī'mūl -i; ūt sūnt hēc, cōrnū'quē, gē'nū'quē ;
sīo gūm'mī, frū'gī: sīc Tēm'pē, tōt, quōt, ēt om'nēs
ā trī'būs ād cēn'tūm nū'mērōs, āptō'tā vōcā'bīs.

notes 30 and 57, abōve. Some Lātīn nouns, ālso, have -ibūs or -ūbūs, as pōr'tās, a hārbour, vē'rū, a spīt.

To these eight classes of *Redundant Nouns* might be added (did our limits permit) several more; such as: 1. Nouns redundant in the accusative and ablativē cases singular, or in one or other of those cases:—as, nā'vis, a ship; accusative, nā'vēm vėl nā'vīm; ablativē, nā'vē vėl nā'vī: Cārthā'gō, Cārthage; ablativē, Cārthā'gīnē vėl Cārthā'gīnī. Also, 2. Nouns redundant in the genitive case singular: as, plē'bīs (vėl plē'bēs); the common people; genitive, plē'bīs vėl plē'bēī. And, 3. Nouns redundant in the genitive case plural without change of declension: as, ā'lēs, a bird; genitive plural, ā'lūm vėl ā'lūm.

III. DEFECTIVES.

DEFECTIVE NOUNS MAY BE CLASSED AS FOLLOWS:—

1. *Nouns Undeclined in both Numbers*:—as, pōn'dō, a pound-weight, or, pounds-weight; gūm'mī, gum or gums; with some adjectives; as, nē quām, wīcked; frū'gī, thrīf'ty.

2. *Nouns which have a Singular and a Plural Number, both Undeclined*: as, singular, mē'lōs, a song; plural, mē'lō, songs. Of this class few nouns occur.

3. *Nouns Undeclined in the Singular Number, but Declined in the Plural*: as, cōrnū, a horn; mīl'lē, a thousand. This last is frēquently used as an adjective plural undeclined:—thus, we say dē'cēm mīl'lē hō'mīnēs, tēl, dē'cēm mīl'līā hō'mīnūm, ten thousand men.

4. *Nouns Undeclined in the Singular Number,—and Wanting the Plural*: as, sīn'āpl, mīstard; gāl'sāpē, frīze; gīt, a cockle, ālso, a sort of small seed; sē'mīs, half a pound; nī'hīl, nōthing.

5. *Nouns Declined in the Singular Number,—but which Want the Plural*: as, nē mō, nōbody; sān'guīs, blood; jūvēn'tūs, youth; sē'nūm, old age; ā'tīs, thīrst: with most proper names of men, wōmēn, hēathēn gods and gōddesses, āngels; names of plāces (save those which are of the plural number only, Ir'gōā ex'ceptēd); the names of vīrtues, vīces, arts and scīences, mētāls, līquīds, dīscāsēs, spīces, and plānts: the names of ābstract quālītīes, such as cōlour, tās'te, tōuch, cōndītīōn; and a grēat māny more wōrds which, by thīr import, are cōnfīnēd to the singular nūmber; as, bū'tyrum, bū'tter; glū'tēn, glū'e; fl'mūs, slōg. Yet some nouns which, in En'glīsh, admīt sēldōm, and othērs

II. Mōnōptō'tā; or Nouns declined with one Case.

Est quæ mōnōptō'tōn nō'mēn, cui vōx cū'dit ū'nā :
ceū, nōc'tū, nātū, jū'ssū; injū'ssū, sī'mul āstū,
prōm'ptū, pērmis'sū : plurā'ti tē'gimūs āstūs :
tē'gimūs inf'ctās, sēd vōx ē'ā s'ōlā rēp'erta ēst.

III. Dīptō'tā; or Nouns declined with two Cases.

Sūnt dīptō'tā, quī'būs dū'plex flexū'rā rēmān'sūt :
ūt fōrs fōrtē dā'būt sē'ctō, spōn'tis quō'quē spōn'tē ;
jū'gēris ēt sē'ctō dāt jū'gērē; vēr'bēris autē'm
vēr'bērē : sup'p'etiæ quār'tō quō'quē sup'p'etiās dānt ;
tāntū'dēm dāt tāntū'dēm, sī'mul im'pētis ēt dāt
im'pētē ;
sic rēpētūndā'rūm rēpētūn'dis. Vēr'bēris āl'tērō
quātū'or in nū'mērō cāsūs cūm jū'gērē sēr'vānt.

IV. Triptō'tā; or, Nouns declined with three Cases.

Trēs quī'būs inf'ctis cāsūs, triptō'tā vōcānt'ur :
sic d'pis ēst nō'strā, fēr d'pēm, tē'gis, āt'que d'pē dīg'nūs :
flectē'tēci, āt'quē prēcēm, pē'tit ēt prēcē blān'dūs amī-
cām :
āt tāntūm rē'ctō frū'gīs cā'rēt, ēt dīt'ō'nīs :

never, of a plural, are found of the plural number in Latin. Such, for example, as the following:

ās,	brass,	glō'riā,	glōry,	pix,	pitch,
ā'vūm,	age	hī'lūm,	mere nothing,	pac'nā,*	punishment,
āl'vūs,	the paunch,	hōr'dēūm,	barley,	prō'sā'plā,	pedigree,
ā'quā,*	water,	h'y'ēma,	winter,	qu'ē's,	rest,
bi'lis,	gull or bile,	ig'nīs,*	fire,	rō's,	dew,
cā'rō,*	flesh,	jūs,*	right,	rūs,*	the country,
cē'ra,	wax;	lūx,	light,	sō'bōlēs,	progeny,
chō'lērā,	cholera,	mā'rē,*	the sea,	sōl,*	the sun,
cū'ōr,	gore,	mār'mōr,	marble,	sō'lūm,	the ground,
cū'cīs,	the skin,	mēl,*	honey,	sūl'phūr,	brimstone,
ē'bur,	ivory,	mēn'thā,	mint,	tē'lā,	retaliation,
ēlēc'trūm,	amber,	mē'tūs,	dread,	tē'lūs,	the earth,
fā'mā,	fame,	mūr'mūr,	a murmur,	tē'rā,*	land,
fār,	bread corn,	mūs'tūm,	new wine,	thūs,*	frankincense,
fū'gā,	flight,	paup'ēr'tās,	poverty,	th'y'mūm,	thyme,
fū'vū's,	smoke,	pāx,	peace,	vī'nūm,*	wine,
glā'ciēs,	ice,	pitū'rā,	phlegm,	vir'tūs,*	virtue.

The nouns marked with an asterisk (in the above list) were in habitual use in the plural number:—some of them in all the six cases, as, *ā'quā, wāter, tē'rā, land, vir'tūs, virtue*; others only in the nominative, accusative, and vo-

in'tegru cōsa vīs est, nē si dē'nt fortē dī'vīs :
hīs v'cis atque v'cem et jū'ngās v'cē; plūs quāquē plū'ris,
plūs habēt et quārto : Hīs nū'merūs dē'tur om'nibus al'ter.

V. Nouns defective in the Plural Number.

Prō'pria cū'ctā nō'tēs, qu'ibus est nātūrā cō'v'cens,
plū'rimā nē fū'erint : ā'lia et t'ibi mūltā legē'tā
occur'rent, nū'merūm rā'ro excedē'tiā pr'imum.

cative cases, as, *rūs, the country, mēl, honey, fār, meal*; others again in every case except the genitive, as *sōl, the sun*. The nouns not marked with an asterisk occur very rarely in the plural number, and few of them in more than one termination: as, *ā'vis, to or by ages*; *lū'ces, lights*; *vin'cā, new wines*.

On the other hand, nouns, not a few, which admit of a singular number in English, are seldom or never used in the singular number in Latin:—such, for example, as, *l'berī, children, nū'gā, trifles, tēs'quā, rough and desert places*: with various others noticed in the next division of this note.

And many nouns, which, in our language admit of a plural, have properly no plural number in Latin; such as the following:—

<i>ā'thēr,</i>	<i>the sky,</i>	<i>lō'thūm,</i>	<i>death,</i>	<i>tā'bē,</i>	<i>a decdy,</i>
<i>bā'rāthrum,</i>	<i>a deep pit,</i>	<i>lū'ēs,</i>	<i>a plague,</i>	<i>vī'rūs,</i>	<i>poison,</i>
<i>hū'mūs,</i>	<i>the ground,</i>	<i>pō'n'ūs,</i>	<i>the sea,</i>	<i>vī'l'gūs,</i>	<i>the mob.</i>

To which might be added from fifty to upwards of a hundred more:—some very frequently and others more rarely met with in authors.

6. *Nouns Wanting the Singular Number, —but which are Regular in the Plural:* as, *cū'pē dīē, sweet meats, pēnā'tēs, household gods, ā'rmā, weapons of war*:—with many proper names, as, *Cim'bri, a people of Jütland, Leuc'ind, a town of Bœotia, Grā'ciā, the Græces*.

As a variety of nouns of this description is given in the E'ton text, it would be superfluous to repeat them: we shall therefore only add the few following, out of many that occur in reading.

Those marked with an asterisk are sometimes (but very rarely) found in one or more cases of the singular number.

MASCULINES.

<i>ā'nā'lēs,*</i>	<i>chronicles,</i>	<i>ō'pim'ēs,*</i>	<i>the chief men,</i>
<i>ār'tūs,*</i>	<i>the joints,</i>	<i>primō'rēs,*</i>	<i>the nobles,</i>
<i>cās'ēs,*</i>	<i>hunter's nets,</i>	<i>prō'cērēs,*</i>	<i>the head men,</i>
<i>cæ'litēs,</i>	<i>celestial inhabitants,</i>	<i>pū'gillārēs,*</i>	<i>a writing desk,</i>
<i>fō'ri,</i>	<i>the decks of a ship,</i>	<i>triō'nēs,</i>	<i>ploughing oxen,</i>
<i>ind'gētēs,*</i>	<i>canonized persons,</i>	<i>ū'trēs,*</i>	<i>bottles.</i>

FEMININES.

<i>ā'mbā'gēs,*</i>	<i>long stories,</i>	<i>mī'nūtā,</i>	<i>little necessities,</i>
<i>ā'ngūtā,*</i>	<i>witty sayings,</i>	<i>ō'ff'icā,</i>	<i>juggling tricks,</i>
<i>blānd'itā,*</i>	<i>compliments,</i>	<i>pāl'pēbrā,*</i>	<i>the eye-lids,</i>
<i>clitē'lā,*</i>	<i>a pack-saddle,</i>	<i>prō'st'igā,*</i>	<i>deceptions,</i>
<i>cōm'pēdēs,*</i>	<i>filters,</i>	<i>rēll'quā,*</i>	<i>leavings or relics,</i>
<i>dē'cīmā,*</i>	<i>tithes,</i>	<i>scā'lā,*</i>	<i>stairs or a ladder,</i>
<i>fū'cūtā,*</i>	<i>merry conceits,</i>	<i>scō'pē,*</i>	<i>a beam,</i>
<i>faū'cēs,*</i>	<i>the jaws,</i>	<i>tē'nēbrā,*</i>	<i>darkness,</i>
<i>gē'rā,*</i>	<i>hurdles,</i>	<i>tōnsillā,*</i>	<i>the tonsils,</i>
<i>indū'viā,*</i>	<i>clothes,</i>	<i>vīnd'icā,*</i>	<i>a vindication.</i>

VI. Nouns defective in the Singular N umber.

M as'c ul a s unt t an't um n um' er o c ont' en't a s ec un'd o, ma'n'es, m aj' r'es, c anc' el'l'i, l i'b' er'i,  t  n't'es, l en'd'es,  t l  m' ur'es, fas't'i, s i'm' ul  t'qu e m in' r'es, c um g en' us  ssig'n ant n at al'es:  d'd e p en t'es:  t l c a pl'ur al'i, qu al'es G ab' i'qu e L ocri'qu e;  t qu ec un'qu e l e'g as p as'sim s i'm' il'is r ati' n'is.

H ec s unt f am'i'n e' g en' er'is, n um' er'iqu e s ec un'd'i;  x' u'v'ia, ph al'er e, gr at'es'qu e, m an' b'ia,  t i'd'us,  n't'ia,  t i'nd'uc'ia; s i'm' ul i'nsid'ia'qu e m in' e'qu e;

NEUTERS.

 c't a,
 st' v a,
 r o m at' ,*
b n' a,
br e'v'ia,
c om' t' a,
c om' p'l' a,*
fl a'br' a,*
h ib' r'n a,
incun a b ul' a,
l am' n't a,*

r ecords,
summer-quarters,
spices,
goods,
shallows,
public meetings,
cross roads,
blasts,
winter-quarters,
cradle-clothes,
lamentations,

la' 't' a,
l' t' a,
m ag a' l' a,
m' lt'i' t' a,
p al e' r' a,*
p ar' ent' a' l' a,
r ep' o' t' a,
scr' ' t' a,*
st at' 'v a,
tal a' r' a,
vin' 'c e a,

royal presents,
the small guts,
cottages,
thin dress,
dewlaps,
funeral solemnities,
an  fter banquet,
trumpery,
military quarters,
winged shoes,
grape-stones.

To these might be added m any names of places, people, feasts, and games, by far too numerous to be inserted here.

7. Nouns which, though R egular in the Singular N umber, yet Want One Case in the Pl ural:—as, s ol, the sun, f ax, a torch,  s, the mouth, and a few more; which are said to have no genitive case in use in the plural number.

All nouns N egative, Indefinite, and Interrogative, as, n ul'l' us, no one,  l'i'g' us, some one, qu o't' us, how many, qu an't' us, how great, t a' lis, such, are pentaptotes in both numbers, as they cannot (rationally) be used in the vocative case. See note 15, page 18; and note 84, page 50, above.

8. Nouns which Want Two Cases in One N umber, whether Defective or Entire in the other:—as, d' i' t' o' n'is, of sway, n e'c' is, of a death, fr' u'g' is, of produce, s or'd' is, of filth, d  p' is, of a banquet, and some others,—which hardly ever occur in the nominative or vocative case singular. Yet En'n' ius  ses fr' u'x; Cicero, s or'd' es, though perhaps plural; and Cat' illus, d  ps, in the sense of “butchers' meat.” The last two are entire in the plural number.

9. Nouns which Want Three Cases, whether of One or Both Numbers: as, p r' e' c'i, to prayer, which wants the nominative, the genitive, and vocative singular; but is entire in the plural:—again, h y' e' ms, winter, m el, honey, th us, fr' ankincense, and many more, particularly nouns of the fifth declension, are entire in the singular, but want the genitive, dative, and ablative cases plural.

10. Nouns which have only Two Cases:—as, sp on't' is, of self-accord, sp on't' e, by self-accord. The two cases, which different diptotes have, are very various, being sometimes the nominative and accusative; sometimes the nominative and ablative; sometimes the genitive and ablative:—and so forth. The nouns j 'g' er' is, of an acre, and v er'b er' is, of a lash, although diptotes in the singular number, have all the cases of the plural.

excú'biæ, nō'næ, nū'gæ, tricæ'quæ, cālén'dæ,
 quísqu'liæ, thér'mæ, cū'næ, dí'ra, exéquiæ'quæ,
 fér'ia, et infér'ia; sic primitiæ'quæ, plágæ'quæ
 ré'tiā signā'tes, et val'væ, divitiæ'quæ,
 nūp'tiæ i'tem, et lactēs: addāntūr Thē'bæ et Athē'næ;
 quōd gē'nūs invē'nias et nō'minā plū'rā locō'rūm.

Rār'ius hęc pr'imo plūrāl'ia neutrā legūntūr;
 mō'nā, cūm tēs'quis, præcōr'diā, lūs'trā fērā'rūm,

11. *Nouns which have only One Case*:—as, prōm'ptū, in readiness, nōc'tū, by night, ostēn'tū, for ostentation or show, dēspic'atū, for despite, ācc'itū, by the sending for, ingrā'tis, by constraint or in spite of: with some few adjectives, as in'quies, restless, ex'spēs, hōp'tess, pō'tis, able.

12. *Nouns which Want the Singular Number, and are Unvaried in the Plural*:—as, tōt, w'ūdēm, so many, quōt, how many, quōtēcū'quæ, how many so ever, quōt'quōt, so many as, ā'liquōt, some few: and the cardinal adjectives of number from quā'tūōr, four, to cēn'tūm, a hundred, inclusively.

The remark last made leads us to believe that a list of the numeral adjectives in Latin should be here subjoined for the convenience of learners; and we accordingly annex the following.

I. CARDINALS.

I.	ŏ'nūs,	one,	1
II.	dū'ō,	two,	2
III.	trēs,	three,	3
IV.	quā'tūōr,	four,	4
V.	quin'quæ,	five,	5
VI.	sēs,	six,	6
VII.	sēp'tēm,	seven,	7
VIII.	ōc'tō,	eight,	8
IX.	nō'vēm,	nine,	9
X.	dē'cēm,	ten,	10
XI.	ūn'dēcīm,	eleven,	11
XII.	dū'ō'dēcīm,	twelve,	12
XIII.	trē'dēcīm,	thirteen,	13
XIV.	quā'tūōr'dēcīm,	fourteen,	14
XV.	quin'dēcīm,	fifteen,	15
XVI.	sēs'dēcīm vcl sē'dēcīm,	sixteen,	16
XVII.	sēptēn'dēcīm,	seventeen,	17
XVIII.	ōctō'dēcīm,	eighteen,	18
XIX.	nōvēm'dēcīm,	nineteen,	19
XX.	vigin'ti,	twenty,	20
XXI.	ū'nūs et vigin'ti,	twenty-one,	21
XXX.	trigin'tā,	thirty,	30
XL.	quādrāgin'tā,	forty,	40
L.	quinquāgin'tā,	fifty,	50
LX.	sēxāgin'tā,	sixty,	60
LXX.	sēptuāgin'tā,	seventy,	70
LXXX.	ōctōgin'tā,	eighty,	80
XC.	nōnāgin'tā,	ninety,	90
C.	cēn'tūm,	a hundred,	100

ār'mā, māpālīā; sīc bellā'cīā, mū'nīā, cās'trā:
 fū'nus jus'tā pē'tit, pē'tit et spon'sālīā vir'gō;
 rō'strā dīs'ertūs ā'mat, pū'eri quē crēpū'ndīā gēs'tānt,

CC.	dūcēn'ti,	two hundred,	200
CCC.	trēcēn'ti,	three hundred,	300
CCCC.	quādringēn'ti,	four hundred,	400
D.	quingēn'ti,	five hundred,	500
DC.	sēxcēn'ti,	six hundred,	600
DCC.	sēptingēn'ti,	seven hundred,	700
DCCC.	ōctingēn'ti,	eight hundred,	800
DCCCC.	nōngēn'ti,*	nine hundred,	900
M.	millē,	a thousand,	1000
MM.	dū'ō mil'līā,†	two thousand,	2000
M̄.	dēcēm mil'līā,	ten thousand,	10000

II. CARDINALS.

Imūs,	Prī'mūs,	the first,	1st,
IIdūs,	sēcūn'dūs,	the second,	2nd,
IIIdūs,	ter'tiūs,	the third,	3rd,
IVtūs,	quār'tūs,	the fourth,	4th,
Vtūs,	quin'tūs,	the fifth,	5th,
VI tūs,	sēx'tūs,	the sixth,	6th,
VII tūs,	sēp'timūs,	the seventh,	7th,
VIII tūs,	ōctā'vūs,	the eighth,	8th,
IXnūs,	nō'nūs,	the ninth,	9th,
Xmūs,	dēc'imūs,	the tenth,	10th,
XImūs,	undēc'imūs,	the eleventh,	11th,
XII mūs,	dūdēc'imūs,	the twelfth,	12th,
XIII tūs,	dēc'imūs ter'tiūs,	the thirteenth,	13th,
XIV tūs,	dēc'imūs quār'tūs,	the fourteenth,	14th,
XV tūs,	dēc'imūs quin'tūs,	the fifteenth,	15th,
XVI tūs,	dēc'imūs sēx'tūs,	the sixteenth,	16th,
XVII tūs,	dēc'imūs sēp'timūs,	the seventeenth,	17th,
XVIII tūs,	dēc'imūs ōctā'vūs,‡	the eighteenth,	18th,
XIXnūs,	dēc'imūs nō'nūs,§	the nineteenth,	19th,
XXmūs,	vigē'simūs,	the twentieth,	20th,
XXImūs,	vigē'simūs prī'mūs,	the twenty-first,	21st,
XXXmūs,	trigē'simūs,	the thirtieth,	30th,
XImūs,	quādrāgē'simūs,	the fortieth,	40th,
Lmūs,	quinquāgē'simūs,	the fiftieth,	50th,
LXmūs,	sēxāgē'simūs,	the sixtieth,	60th,
LXXmūs,	sēptuāgē'simūs,	the seventieth,	70th,
LXXXmūs,	ōctōgē'simūs,	the eightieth,	80th,
XCmūs,	nōnāgē'simūs,	the ninetieth,	90th,
Cmūs,	cētē'simūs,	the hundredth,	100th,

* Or nōningēn'ti. † Or bis mil'lē. ‡ Or dēc'ies mil'lē. Numbers wanting a unit of two or more tens were frequently expressed by undēc, *one from*, prefixed to the word signifying the ten next above that number:—thus, undēvigīn'ti, *nineteen*, undētrīgīn'tā, *twenty-nine*; and numbers less by two units were frequently expressed by dūdēc, *two from*, as dūdēc'vīgīn'ti, *eighteen*, dūdēcēn'tum, *ninety-eight*. ‡ Or dūdēc'vīgē'simūs. § Or undēc'vīgē'simūs.

*infāntēs quē cōlunt cūnābulā : cōsūlit ēx'tā
 aūgūr ; et ābsol'vēs sū'p'ris ēffa'tā rēcāntāt :
 festā dēūm pōtērunt, ceū Bācchānāliā, jūn'gī :
 quōd sī plū'rā lēgēs, l'cēt hāc quōquē cū'sē rēpō'nās.*

Nouns declined after both the Second and Fourth Declension.

*Hęc sīmul et quār'ti flex'us sūnt, atquē secūndā :
 laur'us enim laur'i fācūt et laur'us genit'ivō ;
 sic quēr'cus, pī'nus, prō frūct'u ac arbōrē fī'cus,
 sic cō'lus, atquē pē'nus ; cōr'nus quāndo arb'or hābētūr ;
 sic lā'cus, atquē dō'mus ; l'cēt hęc nec ubi quē rēcūr'rānt.
 Hīs quōquē plū'rā lēgēs, quē prīs'cis jū'rē rēlin'quās.*

CCmūs,	dūcēntē simūs,	the two hundredth,	200th.
CCCmūs,	trēcēntē simūs,	the three hundredth,	300th.
CCCCmūs,	quādringēntē simūs,	the four hundredth,	400th.
DCmūs,	quīngēntē simūs,	the five hundredth,	500th.
DCCmūs,	sēxcentē simūs,	the six hundredth,	600th.
DCCCmūs,	sēptingēntē simūs,	the seven hundredth,	700th.
DCCCCmūs,	ōctingēntē simūs,	the eight hundredth,	800th.
Mmūs,	nōngēntē simūs,	the nine hundredth,	900th.
MMmūs,	mille simūs,	the thousandth,	1000th.
MMMmūs,	bis mille simūs,	the two thousandth,	2000th.
Mmūs,	dē cīs mille simūs,	the ten thousandth,	10000th.

Besides the ordinal and cardinal adjectives of number, there are, 1. DISTRIBUTIVES ; as, sīngūl'is, each one or one by one, bī'nūs, two together or by couplet, trī'nūs vcl. tār'nūs, threes together or by threes, quādr'nūs vcl. quār'ter'nūs, four together or by fours, quī'nūs, five together or by fives, &c. 2. MULTIPLICATIVES ; as, sīmpl'x, single, dū'pl'x, double, trī'pl'x, triple, trēble, or, threefold, quādrūpl'x vcl. quādrūplūs, quadruple or fourfold, quīn'cūpl'x vcl. quīn'tūplūs, quintuple or fivefold, &c. - - 3. ORDINAL ADVERBS ; as, prīmō, firstly or in the first place, secūndō, secondly or in the second place, tēr'tiō, thirdly or in the third place, quār'tō, fourthly or in the fourth place, quīntō, fifthly, &c. - - And, 4. ADVERBS OF REPETITION ; as, sēm'el, once, bis, twice, tēr, thrice or three times, quār'tēr, four times, quīn'quies, five times, sēx'tēs, six times, sēpt'ies, seven times, ōct'ies, eight times, nō'vies, nine times, dē'cās, ten times, vī'cēs, twenty times, trī'cēs, thirty times, cēn'tēs, a hundred times, mill'ēs, a thousand times, and so forth.

To these adjectives and adverbs of number might be added many more of both sorts, but our limits will not suffer us to enlarge further on this subject.

RULES

FOR THE

PRETERPERFECT TENSE,

AND

SUPINES OF VERBS.

I. Of the Preterperfect Tense of Simple Verbs.

FIRST CONJUGATION.

AB———ĀVĪ.

Ās in præsenti perfectum format in āvī :
 ut nō nās nāvī, vōcītō vōcītās vōcītāvī.
 Dēmē lāvō lāvī, jūvō jūvī, nēxōquē nēxūī,*
 et sēcō quōd sēcōī, nēcō quōd nēcōī, mīcō vēr'būm
 quōd mīcōī, plīcō quōd plīcōī, frīcō quōd frīcōī dāt :
 sic dōmō quōd dōmōī, tōnō quōd tōnōī, sōnō vēr'būm
 quōd sōnōī, crēpō quōd crēpōī, vētō quōd vētōī dāt,
 āt'quē cūbō cūbōī : rāra hęc formantur in āvī.
 Dō dās rītē dēdī, stō stas formāre stētī vult.

SECOND CONJUGATION.

ĒS———ŪĪ.

Ēs in præsenti perfectum format ūī dās :
 ut nīgrēō nīgrēs, nīgrūī : jūbēō ex'cipē jūb'sī ;
 sōr'bēō sōr'būī hā'bēt, sōr'psī quō'quē ; mūl'cēō mūl'sī :
 lūcēō vult lūxī, sēdēō sēdī, vidēō'quē
 vult vīdī : sēd prān'dēō prān'dī, strīdēō strīdī,
 suā'dēō suā'sī, rīdēō rī'sī, hā'bēt ar'dēō et ar'sī.

Quā'tuōr hīs inf'rā geminātūr sŷllābā prī'mā :
 pēn'dēō nām'quē pēpēn'dī, mōr'dēō vult'quē mōmōr'dī,
 spōn'dēō hābē're spōpōn'dī, tōn'dēō vult'quē tōtōn'dī.

Ļ rīl r' antē -gēō sī stēt, -gēō vēr'titūr in -sī :

* Pronounced as a dissyllable by Synaeresis; the verse requiring -ui to be a diphthong, else the final -i to be added before the initial -s of the next line.

mās'cūlā dūm'tē'vāt cā'los, vōm'āblē; ēt ā'rgōs.
frē'nā sēd ēt frē'nōs, quō pā'cto ēs cā'tērā fō'r'mānt.

Plū'rālis nū'mērūs gē'nūs hīs sōlēt ad'dere. ūtrūm'quē ;
s'ībilūs at'quē jū'cūs, lō'cūs.—His quō'quē plū'rīmā jū'ngūa.

Nouns Defective.

Quāē sē'quūtūr, mā'n'ca ēst cā'sū nūmērō'vē, prōpā'gō.

I. *Āptō'tā*; or, Nouns undeclined.

Quāē nū'l'tūm vā'rīānt cā'sum ; ūt, fās, nīl, nī'hīl, īn'stār ;
mū'l'ta ēt īn -ū, sī'mūl -i ; ūt sūnt hāec, cōrnū'quē, gē'nū'quē ;
sīo gūm'mī, frū'gī : sīc Tēm'pē, tōt, quōt, ēt om'nēs
ā trī'būs ād cēn'tūm nū'mērōs, āptō'tā vōcā'bīs.

notes 30 and 57, abōve. Some Lātin nouns, ālso, hāvē -ībīs or -ūbīs, as pōr'tūs, a hārbour, vē'rū, a spīt.

To thēsē eight clāssēs of *Redūndant Nouns* might bē ādded (did our limits permit) sēvērāl morē; such as: 1. Nouns redūndant in the accūsative and āblative cāsēs sīngulār, or in one or othēr of thosē cāsēs:—as, nā'vis, a shīp; accūsative, nā'vēm vėl nā'vīm; āblative, nā'vē vėl nā'vī: Cārthā'gō, Cārthage; āblative, Cārthā'gīnē vėl Cārthā'gīnī. Al'so, 2. Nouns redūndant in the gēnitive cāsē sīngulār: as, plēbs (vėl plē'bēs); thē cōmmon pēoplē; gēnitive, plē'bīs vėl plē'bēī. And, 3. Nouns redūndant in the gēnitive cāsē plū'rāl withōūt change of declēnsion: as, ā'lēs, a bīrd; gēnitive plū'rāl, ā'lūm vėl ā'lī'tūm.

III. DEFECTIVES.

DEFECTIVE NOUNS MAY BE CLASSED AS FOLLOWS:—

1. *Nouns Undeclined in both Nūmbers*:—as, pōn'dō, a pound-weight, or, pounds-weight; gūm'mī, gum or gums; with sōmē ādjēctives; as, nē quām, wēcked; frū'gī, thrīf'ty.

2. *Nouns which hāvē a Sīngulār and a Plū'rāl Nūmber, both Undeclined*: as, sīngulār, mē'lōs, a song; plū'rāl, mē'lō, songs. Of thīs clāss fēw nouns occūr.

3. *Nouns Undeclined in the Sīngulār Nūmber, but Declined in the Plū'rāl*: as, cōrnū, a hōrn; mī'lē, a thōūsānd. Thīs last is frēquēntly usēd as an ādjēctive plū'rāl undeclined:—thus, wē say dē'cēm mī'lē hō'mīnēs, tēl, dē'cēm mī'līā hō'mīnūm, tēn thōūsānd mēn.

4. *Nouns Undeclined in the Sīngulār Nūmber,—and Wanting the Plū'rāl*: as, sīnā'pl, mīstard; gal'skīpē, frīzē; gīt, a cōckle, ālso, a sort of small sēed; sē'mīs, hālf a pound; nī'hīl, nōthīng.

5. *Nouns Declined in the Sīngulār Nūmber,—but which Want the Plū'rāl*: as, nē mō, nōbōdy; sān'guīs, blōd; jūvēn'tūs, yōuth; sē'nīūm, old āgē; ā'tīs, thīrst: with most prōpēr nāmēs of mēn, wōmēn, hēāthēn gōds and gōddēsēs, āngēls; nāmēs of plācēs (sāvē thosē whīch ārē of the plū'rāl nūmber only, *īr'gōs* excēptēd); thē nāmēs of vīrtuēs, vīcēs, ārts and scīcēncēs, mētāls, līquīds, dīscāsēs, spīcēs, and plānts: thē nāmēs of ābstrāct quālītīēs, such ās cōlōur, tās'tē, tōuch, cōndītīōn; and ā grēāt māny morē wōrds whīch, by thēir īmpōrt, ārē cōnfīnēd to the sīngulār nūmber; as, bū'ty'rūm, bū'ttēr; glū'tēn, glūcē; fl'mūs, slōng. Yēt sōmē nouns whīch, in En'glīsh, ādmīt sēldām, ānd othērs

Nō fit -vi: s'ñd ceū s'vī: tēm'no ēx'cipē tēm'psī:
dāt stēr'nō strā'vī, spēr'nō sprē'vī, l'ñd lē'vī,
inier'dūm lī'ni ēt lī'vī, cēr'nō quōd'quē crē'vī:
gīg'nō, pō'nō, cā'nō; gē'nūi, pō'sūi, cē'cīni, dānt.

Pō fit -psi: ūt scāl'pō scāl'psī: rūm'po ēx'cipē rū'pī;
ēt strē'pō quōd'fōr'māt strē'pūi, crē'pō quōd' crē'pūi dāt.
Quō fit -qui: ūt līn'quō lī'quī: cō'quō dē'mitō cōx'i.

Rō fit -vī: sērō ceū prō plān'to ēt sēm'nō, sē'vī;
quōd' sērūi mē'līus sēm'pēr dā'bit, ō'r'dīnō sīg'nāns.
Vult vē'rō vē'rī ēt vē'sī, ū'ro ū'sī, gērō gēs'sī,
quārō quās'vī, tērō trī'vī, cūrō cūcūr'i.

Sō, vē'lūi prōbat ārcēs'so, incēs'so, āt'quē lācēs'sō,
fōrmā'bit -s'vī: sēd tōllē cāpēs'sō cāpēs'sī,
quōd'quē cāpēs's'vī fā'cīt āt'quē fācēs'sō fācēs'sī,
ēt vī'sō vī'sī; sēd pīn'sō pīn'sūi hābē'bit.

Scō fit -vi: ūt pās'cō pā'vī: vult pōs'cō pōpōs'cī;
vult dī'dicī dīs'cō, quēx'i fōrmā're quīnī's'cō.

Tō fit -ti: ūt vē'r'tō vē'r'tī sēd sīs'tō nōiētūr
prō fā'cīō stā're āctī'vūm, nām jūr'ē stī'tī dāt;
dāt mīt'tō mī'sī, pēt'tō vult fōrmā're pēt't'vī;
stēr'tō stēr'tūi hā'bēt, mēt'tō mēs'sūi: Ab -ēctō fit -ēx'i;
ūt flēctō flēx'i: nēctō dāt nēx'ūi, hā'bēt'quē
nēx'i; ē'tiām pēctō dāt pēx'ūi, hā'bēt'quō'quē pēx'i.

Vō fit -vi: ūt vōl'vō vōl'vī: vī'vo ēx'cipē vīx'i.

Xō fit -ūi: ūt mōn'strāt tēx'ō, quōd' tēx'ūi hābē'bit.

Fīt -cīō -cī: ūt fā'cīō fē'cī, jā'cīō quō'quē jē'cī:
āntī'quūm lā'cīō lēx'i, spē'cīō quō'quē spēx'i.

Fīt -dīō -dī: ūt fō'dīō fō'dī: -Gīō ceū fū'gīō, -gī.

Fīt -pīō -pī: ūt cā'pīō cē'pī: cū'pīō ēx'cipē -pī'vī,
ēt rā'pīō rā'pūi, sā'pīō sā'pūi āt'quē sā'pī'vī.

Fīt -rīō -rī: ūt pā'rīō pē'pērī: -Tīō -ssī, gē'mināns ē;
ūt quā'tīō quās'sī, quōd' vix rēpērītūr in ū'sū.

Dē'nique -ūō fīt -ūi: ūt stā'tūō stā'tūi: plū'ō plū'vī
fōr'māt. sērē nū'ī; strū'ō sēd strūx'i, flū'ō flūx'i.

FOURTH CONJUGATION.

is——i'vi.

Quār'tā dāt -is -ivi : ut mōn'strāt scīō scīs v'bi scī'vl.
*Excū'piās vē'nīō dāns vē'ni, ēt vē'nēō vē'nīl;**
 raū'cīō raū'sī, far'cīō far'sī, sār'cīō sār'sī,
 sē'plō sēp'sī, sēn'tīō sēn'sī, ful'cīō ful'sī,
 hau'riō i'tem hau'sī, sār'cīō sāu'xi, vīn'cīō vīn'xi;
 prō sāl'tō sāl'liō sāl'lūi, ēt āmī'cīō āmī'cūi dāt. †

II. Of the Preterperfect Tense of Compound Verbs.

Præteritum dāt i'dem simp'lex et cōpōsitū v'um :
ut dō'cūi edō'cūi mōn'strās : sed sūl'lābā, sēmp'r
quām simp'lex gē'mināt, cōpōsitō nōn gē'minātūr ;
præterquam tribus hīs, præcūr're, excūr'rō, rēpūn'gō ;
atque ā dō, dis'cō, stō, pōs'cō, rītē crēūtis.

Ā pl'cō cōpōsitūm cūm sūb v'el nō'mīne, ut is'tā,
sūp'plicō, mūlt'plicō, gaudēt fōrmā're -plicā'vi :
āpplicō, cōm'plicō, rē'plicō, et ex'plicō, -ūi quō'que fōrmānt.

Quām'vis vult ol'cō simp'lex ol'ūi, tā'mēn idē
quōd'vis cōpōsitūm mē'līus fōrmā'bit ol'ē'vi ;
simp'licis āt fōrmām rē'dō'let sc'quitūr, sūbō'let'quē.

Cōpōsita ā pūn'gō fōrmā'bunt om'nū pūn'xi ;
vult ū'nūm pū'pūgi, intērdūm'quē rēpūn'gō rēpūn'xi.

Nā'tum ā dō, quān'dō est inflex'io tē'r'tia, ut ād'dō,
crē'dō, ē'dō, dē'dō, rēd'dō, pēr'dō, āb'dō, v'el ōb'dō,
cōn'dō, In'dō, trā'dō, prō'dō, vēn'dō, -dīdi ; āt ū'nūm
ābscōn'dō ābscōn'dī. Nā'tum ā -stō stās -stīti hāb'ēt.

Compound Verbs which change the first Vowel into E.

V'ē'ba hęc simp'licū præsēntis præterit'quē,*
sī cōmpōnāntūr ; vōcā'tem prī'mam in ē mūtānt :

* Here vē'nī is read as a dissyllable by the figure called synæresis, being pronounced as if written vē'ni.

† We have in this verse two proceleusmatics (or feet of four short syllables each) in place of two spondees : but some persons very obligingly scan the line as follows : "prō sāl'tō sāl'liō sāl'lūi ēt āmī'cīō āmī'cūi dāt."

dām'nō, lāctō, sā'crō, sā'l'lo, ā'cēō, trāctō, fātis'cō,
cā'n'dō vētus, cā'p'tō, jāctō, pā'tiōr, grādīōrque,
pār'tiō, cār'pō, pā'trō, scā'n'dō, spār'gō; pā'riō'que,
cū'jūs nātā pēr ī dū'ō, cōmp'ērit, et rēp'ērit, dāt;
cā'tēra sēd pēr -ūi; v'ēlūt hāec, āp'ēr'ī're ōp'ēr'ī're.

Ā pās'cō pāvī tāntūm cōmpō'stā nōtēntūr
hāec dū'ō, cōmpēs'cō, dispēs'cō, -pēs'ciū hāb'ē're:
cā'tēra, ūt ēpās'cō, sērvā'bunt sīmplicis ū'sum.

Compound Verbs which change the first Vowel into I.

Hāec, hā'b'ēō, lā'tēō, sā'l'lo, stā'tūō, cā'dō, lā'dō,
ēt tāngō, āt'que cā'nō, sic quā'rō, cā'dō cēc'idi,
sic ēgō, tē'nēō, tū'cēō, sā'pīō, rāpīō'que,
sī cōmpō'nāntūr, vōcā'tem p'rimam in I mūtānt:
ūt rā'pīō rā'pū, ēr'ī'pīō ēr'ī'pūi; Ā cā'nō nātūm
prā'tērītūm pēr -ūi, cēū cōn'clūō cōn'clūi, dāt.

Ā plā'cēō sic displic'ēō; sēd sīmplicis ū'sum
hāec dū'ō, cōmplē'cēō cūm pērplā'cēō, b'ē'nē sēp'ūant.

Cōmpō'sita ā q'r'bis cāl'cō, sā'l'lo, ā pēr ū mūtānt:
īd ī'ōi dēmō'n'strānt, cōn'clū'co, īncū'l'cō, rēsūl'tō.

Cōmpō'sita ā clāu'dō, quā'tiō, lā'vō, rōj'ētūnt ā:
īd dōcēt ā clāu'do, ōclū'do, ēxchū'do; ā quā'tiō'que,
pērcū'tiō, ēxcū'tiō; ā lā'vō, prō'lūō, dī'lūō, nātā.

Compound Verbs which change the first Vowel of
the Present Tense into I, but which nevertheless change
nothing in the Preterperfect Tense.

Hāec sī cōmpō'nās, ā'go, ē'mō, sē'dēō, rē'gō, frān'gō,
ēt cā'pīō, jā'cīō, lā'cīō, spēc'īō, p'rēmō, pān'gō,
vōcā'tem p'rimam p'rāsēntis in I sī'bi mūtānt,
prā'tērītū nūn'quām: cēū frān'gō, rēfrīn'gō rēfrēgī:

ā cā'pīō, īncī'pīō īncē'pī. Sēd pāul'cā nōtēntūr;
nām'que sū'um sīmplicē pēr'āgō sē'quitūr, sā'tāgō'que;
āt'que āb ā'gō, dē'gō dāt dē'gī, cō'gō cō'gī.

* The i, it ought to be observed, is short in compound verbs when the corresponding vowel in the simple verb is short: but the i is long when either a long vowel or a diphthong is changed into this letter.

ā rēgō, sic pēr'gō pērrēxī; vult quō'quē sūr'gō
surrēxī; mē'diā præsēntis syllāba adē'mptā.

Compō'sita ā pān'gō rē'finēnt ā quā'tuōr is'tā:
dēpān'gō, oppān'gō, circūmpān'gō, āt'quē rēpān'gō.

Nīl cā'rūt fā'ciō, nī'si prāpō'sitō prācū'n'tē:
īd dōcēt olfā'ciō, cūm cālfā'ciō, īnfic'ciō'quē.

Ā lēgō nā'tā, rē, pēr, prae, sūb, trāns, ād, prācū'n'tē,
præsēntis sēr'vānt vōcū'lem: in Y cā'tērā mūtānt;
dē quī'būs hāec, intēl'ligō, dī'ligō, nō'gligō, tāntūm
prācē'rītūm -lēx'ī fū'ciunt; rē'liqua om'nīā -lēgī.

III. Of the Súpines of Simple Verbs.

Nūnc ēa prācē'rītō discās fōrmārē sūp'īnūm.

Bī s'ībī -tūm sū'mūt: sic nām'quē bī'bī bī'bītūm fī't.

Cī fī't -ctum: ut vī'cī vī'ctūm tēstā'tūr, ēt ī'cī
dāns ī'ctūm, fē'cī fā'ctūm, jē'cī quō'quē jā'ctūm.

Dī fī't -sum: ut vī'dī vī'sūm: quā'ē'dām gē'minānt s;
ut pān'dī pās'sūm, sē'dī sēs'sum, ā'd'dē scī'dī, quōd
dāt scī's'sum, āt'quē fī'dī fīs'sum, fō'dī quō'quē fō's'sum.

Hīc ē'tiām ādver'tās, quōd sūllābā prī'mā sūp'īnīs,
quām vult prācē'rītūm gē'minārī, nōn gē'minā'tūr:
īd'quē tōtōn'dī dāns tōn'sūm dōcēt, āt'quē cē'cīdī
quōd cā's'sum, ēt cē'cīdī quōd dāt cā's'sum, āt'quē tētēn'dī
quōd tēn'sum ēt tēn'tūm, tū'tūdi tūn'sum, āt'quē dē'dī quōd
jū'rē dā'tūm pō's'cīt; mōr'sūm vult āt'quē mōmōr'dī.

Gī fī't -ctum: ut lēgī lēc'tūm, pēgī pēpīgī'quē
dānt pā'ctūm, frēgī frāc'tūm, tē'tīgī quō'quē tāc'tūm,
ēgī āc'tūm, pū'pūgī pūnc'tūm; fūgī fūgītūm dāt.

Lī fī't -sum: ut sāl'lī, stāns prō sāl'lē cōn'diō, sāl'sūm:
dāt pē'pūlī pūl'sūm, cē'cūlī cūl'sum, āt'quē fēfē'lī
fāl'sūm: dāt vē'l'lī vūl'sūm: tū'lī hā'bēt quō'quē lā'tūm.

Mī, nī, pī, quī, -tūm fōrmānt, vē'lūt hīc mā'nifēs'tūm:
ē'mī ē'm'ptūm, vē'nī vēn'tūm, cē'cīnī ā cā'nō cān'tūm;
ā cā'pīō cē'pī cāp'tūm; cōē'pī quō'quē cōē'p'tūm;
ā rūm'pō rū'pī rūp'tūm; hī'quī quō'quē hīc'tūm.

Ri *fit* -sum : *ut* vē'r'i vē'sūm : pē'pēri ēx'cipē pā'r'tūm.

Si *fit* -sum : *ut* vī'si vī'sūm ; tā'mēn s gē'minā'tō
mī'si fōrmā'bīt mī'sūm : fūl'si ēx'cipē fūl'tūm,
haū'si haū'stūm, sār'si sār'tūm, fār'si quōd'quē fār'tūm,
ūs'si ū'stūm, gēs'si gēs'tūm ; tōr'si dū'ō, tōr'tūm
ēt tōr'sum ; indūl'si indūl'tum, indūlsūm'quē rēquī'rīt.

Pai *fit* -ptum : *ut* scrip'si scrip'tūm ; scūl'psi quōd'quē scūl'-
ptūm.

Ti *fit* -tum : ā stō nām'quē stē'ti, ā sistō'quē stī'ti, dānt
āmbō rī'tē stā'tūm : vē'r'ti tā'mēn ēx'cipē vē'sūm.

Vi *fit* -tum : *ut* flā'vi flā'tūm : pā'vi ēx'cipē pās'tūm :
dāt lā'vi lō'tum, intēr'dūm laū'tum, āt'quē lāvā'tūm ;
pōtā'vi pō'tum, intēr'dūm fā'cīt ēt pōtā'tūm :
sēd fā'vi fāū'tūm ; cā'vi cāū'tum. A sēr'ō sē'vi
fōr'mēs rī'tē sā'tūm ; lī'vi linī'quē lītūm dānt :
sōl'vi ā sōl'vō sōlūtūm ; vōl'vi ā vōl'vō vōlūtūm :
cūlt sīngūltī'vi sīngūl'tūm ; vē'nēō vē'nīs .
vēnī'vi vē'nūm ; sēpēlī'vi rī'tē sēpūl'tūm.

Quōd dāt -ūi dāt -ī'tam : *ut* dō'mūi dō'mītum :—ēx'cipē
quōd'vīs

vēr'būm in -ūō, quā' sēm'pēr -ūi fōrmā'bīt in -ū'tūm ;
ēx'ūi *ut* ēxū'tum : ā rū'ō dē'mē rū'i rū'ītūm dāns :
cūlt sēcūi sēc'tūm, nēcūi nēc'tūm, fricūl'quē
fric'tūm ; mī'scūi vītēm mī's'tum, ēt āmī'cūi dāt āmic'tūm :
tōr'rūi hā'bēt tōs'tūm, dōcūi dōc'tūm, tēnūi'quē
tēn'tūm, cōnsū'lūi cōnsūl'tum, ā'lūi āl'tum āll'tūm'quē ;
sīc sāl'lūi sāl'tūm, cōl'lūi cōcū'lūi quōd'quē cūl'tūm ;
pīn'sūi hā'bēt pīs'tūm, rā'pūi rāp'tūm, sērūi'quē
ā sēr'ō vūlt sēr'tūm ; sīc tēx'ūi hā'bēt quōd'quē tēx'tūm.
Hāc sēd -ūi mūtānt in -sūm ; nām cēn'sēō cēn'sūm,
Cēl'lūi hā'bēt cēl'sūm, mētō mēs'sūi hā'bēt quōd'quē mēs'sūm.
Nēx'ūi vītēm nēx'ūm, sīc pēx'ūi hā'bēt quōd'quē pēx'ūm.

Xi *fit* -ctum : *ut* vīn'xī vīnē'tūm : quīn'que ābjī'cūnt nī ;
ut fīn'xī fīc'tūm, mīn'xī mīc'tum, ād'jīcē pīn'xī

* In this verse we have a proceleusmatic for a spondee:—but some read
āt'quē for et, and pronounce āmī'cūi as though written āmicūi, an ānapäst.

dāns pic'tūm, strin'xi stric'tūm, rīn'xi quō'que rictūm.
Xūm, flexī, plēxī, fixī, dānt; et flū'ō flux'ūm.

IV. Of the Sūpines of Cōmpound Verbs.

Cōmpōsitum ut sim'plex formā'tur quō'd'que supī'nūm,
quā'm'vis nōn ē'ādēm sīet sūl'lābū sēmp'ēr ūtrī'que.

Cōmpōsita ā tūn'sūm, dem'pta n, -tū'sum: ā rū'tūm fit,
ī mē'diā dem'ptā, -rū'tum; et ā sāl'tūm quō'que -sūl'tūm;
ā sērō, quān'dō sāl'tūm for'māt, cōmpōsita -sī'tūm dānt.

Hāc cap'tūm, faci'tūm, jac'tūm, rap'tūm, ā pēr ē mūtānt,
et cān'tūm, partūm, spār'sūm, car'ptūm, quō'que far'tūm.

Verbum ē'dō cōmpōsitūm nōn -ēs'tūm, sēd fā'cūt -ēs'sūm;
ū'nūm dūntāx'āt cō'mēdō formā'būt ūtrūm'que.

Ā nōs'cō tān'tūm dūō cōgnitūm et ag'nitūm hābēn'tūr;
cā'tērā dānt nō'tūm: nūllo est jam nōs'citūm in ū'sū.

V. Of the Preterpēfect Tense of Verbs in -ōr.

Verba in -ōr admittunt ex postēriorē supī'nō
prā'tē'rītūm, vēr'so -ū pēr -ūs, et sūm cōnsōciātō
vēr' fū'i: ut ā. lēctū, lēctūs sūm vēr' fū'i. At hō'rūm
nūnc est depō'nēns, nūnc est cōmmū'nē nōtāndūm:
nām lā'bōr lāpsūs; pātīōr dāt pās'sūs, et d'jūs
nā'ta; ut cōmpātīōr cōmpās'sūs, pāpētīōr'que
for'māns pēpēs'sūs: fātēōr dāt fas'sūs, et āndē
nā'ta; ut cōnfl'tēōr cōnfes'sūs, diffitēōr'que
for'māns diffes'sūs: grādīōr dāt grēs'sūs, et īndē
nā'ta; ut digrē'dīōr digrēs'sūs: jūn'gē fatīs'cōr
fes'sūs sūm, mēn'sūs sūm mē'tīōr, ū'tōr et ū'sūs.

Prō tēx'o ordī'tūs, pro incēptō dāt ōrdīōr ōr'sūs,
nītōr nī'sūs vēr' nīx'ūs sūm, ūlcīs'cōr et ūl'tūs;
īrās'cōr ō'māl' irā'tūs, rēōr at'que rā'tūs sūm,
ōblivīs'cōr cūlt' ōblītūs sūm, frū'ōr ōptāt
frūctūs vēr' frū'tūs: mīsērē'ri jūn'gē mīsēr'tūs.

Vult tū'ōr et tū'ēōr nōn tūtūs, sēd tūtūtūs sūm:
ā lō'quōr ād'dē lōcūtūs; et ā sē'quōr ād'dē sēcūtūs

Exp̄er̄iōr̄ f̄ac̄it̄ exp̄er̄t̄us; f̄arm̄arē p̄ac̄is̄cōr
gaud̄et̄ p̄ac̄t̄us̄ sūm, n̄anc̄is̄cōr̄ n̄ac̄t̄us, ap̄is̄cōr,
quōd̄ v̄et̄us̄ est̄ v̄er̄bum, ap̄t̄us̄ sūm; un̄dē ad̄ip̄is̄cōr̄ ad̄
ep̄t̄us,

Junḡē qūer̄or̄ qūes̄t̄us, p̄roff̄ic̄is̄cōr̄ junḡē p̄roff̄ec̄t̄us,
exp̄erḡis̄cōr̄ sūm exp̄er̄rec̄t̄us; et̄ h̄æc̄ quōd̄qūe, cōmm̄i-
nis̄cōr̄ cōmm̄en̄t̄us, n̄as̄cōr̄ n̄āt̄us, m̄or̄iōr̄ qūe
m̄or̄t̄uus; at̄ qūē d̄ic̄it̄or̄, quōd̄ p̄r̄ǣt̄er̄it̄um̄ f̄ac̄it̄ or̄t̄us.

VI. Of Verbs which make the Preterp̄erfect Tense both of the active and passive Voice.

- *Pr̄ǣt̄er̄it̄um̄ act̄iv̄ǣ et̄ p̄ass̄iv̄ǣ n̄ō̄ r̄is̄ h̄ab̄ent̄ h̄æc̄:*
c̄en̄ō c̄en̄āvī et̄ c̄en̄āt̄us̄ sūm, *act̄iv̄ǣ f̄orm̄at̄.*
j̄ur̄ō j̄ur̄āvī et̄ j̄ur̄āt̄us, p̄ōt̄ōqūē p̄ōt̄āvī
et̄ p̄ōt̄us, t̄it̄ub̄ō t̄it̄ub̄āvī v̄el̄ t̄it̄ub̄āt̄us.

Pr̄an̄d̄ō pr̄an̄dī et̄ pr̄an̄s̄us̄ sūm, pl̄ac̄eō̄ pl̄ac̄ā d̄as̄
et̄ pl̄ac̄it̄us, s̄ūes̄cō̄ s̄ūēvī v̄el̄ s̄ūēt̄us̄ †

N̄ūb̄ō n̄ūp̄s̄ī n̄ūp̄t̄āqūē sūm, m̄er̄eōr̄ m̄er̄it̄us̄ sūm,
v̄el̄ m̄er̄ūi: *ad̄ d̄ē l̄ib̄et̄ l̄ib̄uit̄ l̄ib̄it̄am, et̄ l̄ic̄et̄ ad̄ d̄ē*
quōd̄ l̄ic̄uit̄ l̄ic̄it̄um, t̄ē d̄et̄ quōd̄ t̄ē d̄it̄ et̄ d̄at̄
p̄ert̄ē sūm: *ad̄ d̄ē p̄ūdet̄ f̄ac̄iens̄ p̄ūdit̄ p̄ūdit̄um̄ qūē;*
at̄ qūē p̄iḡet̄, t̄ibī quōd̄ f̄orm̄at̄ p̄iḡit̄ p̄iḡit̄um̄ qūē.

VII. Of the Préterite of Verbs Neüter-passive.

Neūtr̄o-p̄ass̄iv̄um̄ sic̄ p̄r̄ǣt̄er̄it̄um̄ t̄ibī f̄orm̄at̄:
gaud̄eō̄ gav̄is̄us̄ sūm, fid̄ō fis̄us̄, et̄ aud̄eō̄ †
aus̄us̄ sūm, f̄ic̄ō fact̄us̄, sol̄eō̄ sol̄it̄us̄ sūm.

Verbs which want the Preterp̄erfect Tense.

Pr̄ǣt̄er̄it̄um̄ f̄ū̄ḡiunt, v̄ergo, amb̄igō, gl̄iscō, fat̄iscō, †
pōll̄eō, n̄id̄eo: ad̄ h̄æc̄ inc̄ept̄iv̄a; ut̄ p̄uer̄ascō;

* The last syllable of this verse, being hypermeter, is elided before the initial vowel of the first word of the next line.

† The words *suescō* and *suevi* are here read as dissyllables by the figure of Prosody called synæresis.

‡ The scanning requires *audēo* to be a dissyllable, else the final *o* to be elided before *ausus* of the next verse.

*infantes quæ cõlunt cunãbulã: cõnuilit ex'tã
aũgũr; et absolvens sup̄eris effatã recantãt:
festã deũm põtãrũt, ceũ Bacchãnãliã, jũn'gĩ:
quod s̄ plũrã lãgēs, l'cēt hãc quõquẽ ciãs s̄ r̄põ'nãs.*

Nouns declined after both the Second and Fourth Declension.

*Hęc s̄mũl et quãr'ti st̄x'ũs sũnt, at'quẽ s̄cũndĩ:
lãũrũs enĩm laũri fãcũt et laũrũs genĩf'võ;
sic quẽrcũs, pĩnũs, prõ frũctũ ac ar'bõrẽ fĩcũs,
sic cõlũs, at'quẽ pẽnũs; cõr'nũs quãndo ar'bõr hãbẽtũr;
sic lã'cũs, at'quẽ dõmũs; l'cēt hęc nec ubĩquẽ r̄cũr'rãnt.
Hĩs quõquẽ plũrã lãgēs, quẽ pr̄s'cis jũ'rẽ r̄lĩn'quãs.*

CCmũs,	ducentẽ simũs,	the two hundredth,	200th,
CCCmũs,	trecentẽ simũs,	the three hundredth,	300th,
CCCCmũs,	quãdringentẽ simũs,	the four hundredth,	400th,
DCmũs,	quĩngentẽ simũs,	the five hundredth,	500th,
DCCmũs,	sẽxcentẽ simũs,	the six hundredth,	600th,
DCCCmũs,	sẽptingentẽ simũs,	the seven hundredth,	700th,
DCCCCmũs,	octingentẽ simũs,	the eight hundredth,	800th,
MMmũs,	nõngentẽ simũs,	the nine hundredth,	900th,
MMMmũs,	mille simũs,	the thousandth,	1000th,
MMMMmũs,	bis mille simũs,	the two thousandth,	2000th,
MMMMmũs,	de'cies mille simũs,	the ten thousandth,	10000th.

Besides the ordinal and cardinal adjectives of number, there are, 1. DISTRIBUTIVES; as, s̄ngũllũs, each one or one by one, bĩnũs, two together or by couplet, trĩnũs vel tãrĩnũs, three together or by threes, quãdrĩnũs vel quãtẽrnũs, four together or by fours, quĩnũs, five together or by fives, &c. 2. MULTIPLICATIVES; as, s̄m̄pl̄x, single, dũpl̄x, double, trĩpl̄x, triple, trĩpl̄x, or, threẽfold, quãdrũpl̄x vel quãdrũplũs, quadruple or fõrfold, quĩn'cũpl̄x vel quĩn'tũplũs, quĩn'tuple or fĩvefold, &c. - - 3. ORDINAL ADVERBS; as, p̄m̄o, firstly or in the first place, s̄cũndõ, secondly or in the second place, tẽr'tiõ, thirdly or in the third place, quãr'tõ, fourthly or in the fourth place, quĩntõ, fifthly, &c. - - And, 4. ADVERBS OF REPETITION; as, s̄m̄el, once, bĩs, twice, tẽr, thrice or three times, quãtẽr, four times, quĩn'quĩs, five times, s̄x'ciẽs, six times, s̄p'tiẽs, seven times, oct'ciẽs, eight times, nõ'vĩs, nine times, de'ciãs, ten times, vĩciẽs, twenty times, trĩ'ciãs, thirty times, cẽn'tiẽs, a hundred times, mill'ĩs, a thousand times, and so forth. .

To these adjectives and adverbs of number might be added many more of both sorts, but our limits will not suffer us to enlarge farther on this subject.

RULES

FOR THE

PRETERPERFECT TENSE,

AND

SUPINES OF VERBS.

I. Of the Preterperfect Tense of Simple Verbs.

FIRST CONJUGATION.

AB———ĀVĪ.

*As in præsenti perfectum format in āvī :**ut nō nās nā'vī, vōcītō vō'cītās vōcītā'vī.**Dēmē lā'vō lā'vī, jū'vō jū'vī, nēxōquē nēx'vī,***ēt sēcō quōd sēc'vī, nēcō quōd nēc'vī, mīcō vēr'būm**quōd mīc'vī, plīcō quōd plīc'vī, frīcō quōd frīc'vī dāt :**sic dōmō quōd dō'mūi, tōnō quōd tō'nūi, sōnō vēr'būm**quōd sō'nūi, crēpō quōd crēp'vī, vētō quōd vēt'vī dāt,**at'quē cū'vō cū'vūi : rāra hęc formantur in āvī.**Dō dās rītē dē'dī, stō atās formā're stētī vūi.*

SECOND CONJUGATION.

ĒS———ŪI.

*Es in præsenti perfectum format -ūi dāns :**ut nī'grēō nī'grēs, nī'grūi : jū'bēō ex'cipē jū's'vī ;**sōr'bēō sōr'būi hā'bēt, sōr'pāi quō'quē ; mūl'cēō mūl'sī :**lū'cēō vūl't lūx'vī, sē'dēō sē'dī, vīdēō'quē**vūl't vī'dī : sēd prān'dēō prān'dī, strī'dēō strī'dī,**suā'dēō suā'sī, rī'dēō rī'sī, hā'bēt ar'dēō et ar'sī.**Quā'tuōr hīs inf'rā gēmīnātūr sŷllābā prī'mā :**pēn'dēō nām'quē pēpēn'dī, mōr'dēō vūl't'quē mōmōr'dī,**spōn'dēō hābē're spōpōn'dī, tōn'dēō vūl't'quē tōtōn'dī.**Ī cēl' r' antē -gēō sī stēt, -gēō vēr'titūr in -sī :*

* Pronounced as a dissyllable by Synæresis; the verse requiring -vī to be a diphthong, else the final -i to be added before the initial -s of the next line.

ūr'gēō ūt ūr'sī ; mūl'gēō mūl'sī, *dāt quōquē mūl'xī ;*
frī'gēō frīxī, lū'gēō lūxī, *hā'bēt aū'gēō ēt aūxī.*

Dāt flēō flēs flē'vī, lēō lēs lē'vī, īn'dēquē nā'tūm
dē'lēō dēlē'vī ; plēō plēs plē'vī, nēō nē'vī.

Ā mā'nēō mā'n'sī formā'tūr ; tōr'quēō tōr'sī,
hār'ēō vūlt hār'sī. Vēō fīt -vi : ūt fēr'veō fēr'vī ;
nī'veō, ēt īn'dē sāl'tūm pōs'cīt cōnnī'veō -nī'vī
ēt -nīxī : d'ēō cī'vī, vīēōquē vīē'vī.

THIRD CONJUGATION,

Vários.

Tertīā prā'tē'ritūm formā'būt ūt hīc mā'nifestūm.
Bō fīt bī : ūt lām'bō lām'bī : scrī'bo ēx'cīpē scrīpsī,
ēt nū'bō nūpsī : āntī'quūm cūm'bō cū'būī dāt.

Cō fīt cī : ūt vīn'cō vīcī : vūlt pār'cō pēpēr'cī
ēt pār'cī : dī'cō dīxī, dū'cō quōquē dūxī.

Dō fīt dī : ūt mān'dō mān'dī : sēd scīn'dō scī'dī dāt,
fin'dō fī'dī, fur'dō fūr'dī, tūn'dō tūtūdī'quē ;
pēn'dō pēpēn'dī, tēn'dō tētēn'dī, jūn'gē vādō'quē,
quōd cē'cīdī for'māt ; prō vēr'bērō cēs'dō cēcī'dī :
cē'dō prō dīscē'dērē, sī've lō'cūm dā'rē, cēs'sī :
vā'dō, rā'dō, lā'dō, lū'dō, dī'vīdō, trūdō,
clāū'dō, plāū'dō, rō'dō, ēx -dō sēm'pēr fū'cīunt -sī.

Gō fīt gī : ūt jūn'gō jūn'xī : sēd r'āntē -gō vūlt -sī,
ūt spār'gō spār'sī : lē'gō lē'gī, ēt ā'gō fā'cīt ā'gī :
dāt tān'gō tētī'gī, pūn'gō pūn'xī pūpū'gī'quē ;
dāt frān'gō frē'gī, pē'pīgī vūlt pā'gō pācīs'cōr,
pān'gō ētīām pē'gī, sēd pān'xī mā'lūt ū'sūs.

Hō fīt hī : trā'hō ceū trāxī dō'cēt, ēt vē'hō vēxī.

Lō fīt -ūī : cō'lō ceū cō'lūī : psāl'lo ēx'cīpē cūm p,
ēt sāl'lō sī'nē p, nām -lī tī'bī for'māt ūtrūm'quē.
Dāt vē'l'lō vē'l'lī, vūl'sī quōquē ; fāl'lō fēfē'lī,
cē'l'lō prō frān'gō, cē'cūlī, pē'l'lō pēpūlī'quē.

Mō fīt -ūī : vō'mō ceū vō'mūī : sēd ē'mō fā'cīt ē'mī ;
cō'mō pē'sī cōm'psī, prō'mō prōm'psī : ād'jīcē dē'mō
quōd for'māt dēm'psī, sū'mō sūm'psī, prēmō prēs'sī.

Nō fit -vi: s'nō ceū s'vī: tēm'no ēa'cipē tēm'psī:
dāt stēr'nō strā'vī, spēr'nō sprē'vī, lī'nō lē'vī,
intēr'dūm lī'ni ēt lī'vī, cēr'nō quō'quē crē'vī:
gīg'nō, pō'nō, cā'nō; gē'nūi, pō'sūi, cē'cīni, dānt.

Pō fit -psi: ūt scāl'pō scāl'psī: rūm'po ēa'cipē rū'pī;
ēt strē'pō quōd fōr'mat strē'pūi, crē'pō quōd crē'pūi dāt.
Quō fit -qui: ūt līh'quō lī'quī: cō'quō dē'mitō cōx'ī.

Rō fit -vī: sērō ceū prō plānto ēt sē'minō, sē'vī;
quōd sērūi mē'lius sēmp'ēr dā'bit, ō'r'dinō sig'nāns.
Vult vē'rō vē'rī ēt vē'sī, ū'ro ū'sī, gērō gēs'sī,
quārō quā'sī'vī, tērō trī'vī, cūrō cūcūr'ī.

Sō, vē'lūi prō'bāt arcēs'so, Incēs'so, āt'quē lācēs'so,
fōrmā'būt -sī'vī: sēd tō'l'lē cāpēs'sō cāpēs'sī,
quōd'quē cāpēs'sī'vī fā'cīt āt'quē fācēs'sō fācēs'sī,
ēt vī'sō vī'sī; sēd pin'sō pin'sūi hābē'bit.

Sō fit -vi: ūt pās'cō pā'vī: vult pōs'cō pōpōs'cī;
vult dī'dīcī dīs'cō, quēx'ī fōrmā'rē quīnīs'cō.

Tō fit -ti: ūt vē'r'tō vē'r'tī sēd sīs'tō nōtē'tūr
prō fā'cīō stā're āctī'vūm, nām jūr'ē stī'tī dāt;
dāt mīt'tō mī'sī, pēt'tō vult fōrmā'rē pēt'ī'vī;
stēr'tō stēr'tūi hā'bēt, mēt'tō mēs'sūi: Ab -ēct'ō fit -ēx'ī;
ūt flect'ō flex'ī: nēct'ō dāt nēx'ūi, hābēt'quē
nēx'ī; ē'tiūm pēct'ō dāt pēx'ūi, hā'bēt quō'quē pēx'ī.

Vō fit -vi: ūt vōl'vō vōl'vī: vī'vo ēa'cipē vīx'ī.

Xō fit -ūi: ūt mōn'strāt tēx'ō, quōd tēx'ūi hābē'bit.

Fīt -cīō -ci: ūt fā'cīō fē'cī, jā'cīō quō'quē jē'cī:
āntī'quūm lā'cīō lēx'ī, spē'cīō quō'quē spēx'ī.

Fīt -dīō -di: ūt fō'dīō fō'dī: -Gīō ceū fū'gīō, -gī.

Fīt -pīō -pi: ūt cā'pīō cē'pī: cū'pīō ēa'cipē -pī'vī,
ēt rā'pīō rā'pūi, sā'pīō sā'pūi āt'quē sā'pī'vī.

Fīt -rīō -ri: ūt pā'rīō pē'pērī: -Tīō -ssī, gē'mināns s;
ūt quā'tīō quā'sī, quōd vix rēpēr'itūr in ū'sū.

Dē'nique -ūō fit -ūi: ūt stā'tūō stā'tūi: plū'ō plū'vī
fōr'mat. sī'rē plū'ī; strū'ō sēd strūx'ī, flū'ō flūx'ī.

FOURTH CONJUGATION.

is.——I'vi.

Quar'ta dat -is -ivi : ut mon'strat sc'lo sc'is t'ibi ec'i'vi.
*Ex'p'ias ve'nio d'ans ve'ni, et ve'nio ve'ni;**
rau'cio rau'si, far'cio far'si, sar'cio sar'si,
se'pio se'psi, sen'tio sen'si, ful'cio ful'si.
hau'rio it'em hau'si, san'cio san'xi, vin'cio vin'xi ;
pro sal'to sal'to sal'ti, et am'cio am'ciu dat. †

II. Of the Preterp'fect Tense of Compound Verbs.

Præteritum dat t'amen simp'lex et cōpositivum :
ut d'cui ed'cui mon'strat: sed syl'l'abā, sem'per
quā simp'lex g'e'minat, cōpositō nōn g'e'minat'ur ;
præterquā trib'us his, præc'urre, exc'urre, repun'gō ;
at'que a dō, dis'co, stō, p'osco, rit'e creātis.

Ā pl'co cōpositum cū sub v'el nōm'ine, ut ist'a,
sūp'plicō, mūlti'plicō, g'au'det f'ormā re-plicāvi :
āp'plicō, cōmp'licō, rēp'lico, et ex'p'lico, -ū quōquē f'ormant.

Quāvis vult d'co simp'lex d'cui, tā'mēn in d'e
quōd'vis cōpositum m'li'us f'ormā h'it d'cēvi ;
simp'licis at' f'ormā rēd'ōt et'quitur, sub'ōlet'que.

Cōposita ā pun'gō f'ormā bunt om'nū pun'xi ;
vult ū'nūm pūpūgi, in'ter dūm'que repū'gō repū'xi.

Nā'tum ā dō, quā'do est inflex'io t'ertia, ut ad dō,
crēdo, edō, dēdō, red'dō, per'do, ab'dō, v'el ob'dō,
cōn'do, in'dō, trā'dō, prō'dō, ven'dō, didi ; at' ū'nūm
ābscōn'do ābscōn'di. Nā'tum ā: stō stās -stū h'ab'ēt.

Compound Verbs which change the first Vowel into E.

Ver'ba hęc simp'licia præsen'tis præterit'que,*
sī cōponant'ur ; vocā'tem primā in ē mutānt :

* Here ve'nū is read as a dissyllable by the figure called synæresis, being pronounced as if written ve'ni.

† We have in this verse two proceleusmatics (or feet of four short syllables each) in place of two spondees : but some persons very obligingly scan the line as follows : "pro sal'to sal'to sal'ti et am'cio am'ciu dat."

dām'nō, lāctō, sā'crō, fāl'lo, ā'r'cēō, trāctō, fāt'is'cōr,
cā'n'dō vē'tūs, cā'ptō, jāctō, pāt'iōr, grād'ib'quē,
pār'tiō, cār'pō, pāt'rō, scā'n'dō, spā'rgō; pā'riō'quē,
cū'jūs nātū pēr ī d'ō, cōm'pērit. Et rē'pērit, dāt;
cā'tērā sed pēr -ūi; vē'lūt hēc, āpē'r'it'ō ōpē'r'it'ē.

Ā pās'cō pāv'i tām'tūm cōmpōs'tā nōtēntūr
hēc dū'ō, cōmpēs'cō, dispēs'cō, -pēs'cūi hābē'rē:
cā'tērā, ūt ēpās'cō, sērva'būnt simp'līcīs ū'sūm.

Compound Verbs which change the first Vowel into I.

Hēc, hā'bēō, lā'tēō, sā'hō, stā'tūō, cā'dō, lā'dō,
ēt tān'go, ā'l'quē cā'nō, sīc quē'rō, cā'dō cēc'idi,
sīc ē'gēō, tē'nēō, tā'cēō, sā'piō, rā'piō'quē,
sī cōmpōnāntūr, vōcā'tem prī'mam in I mūtānt.*
ūt rā'piō rā'piū, ē'r'piō ē'r'piū: Ā cā'nō nātūm
prā'tērītūm pēr -ūi, cēū cōncū'ō cōncū'ūl, dāt.

Ā plā'cēō sīc disp'l'cēō; sed simp'līcīs ū'sūm
hēc dū'ō, cōmplē'cēō cūm pērplā'cēō, bē'nē sē'quānt.

Cōmpōs'itā ā qēr'bis cāl'cō, sāl'to, ā pēr ū mūtānt:
īd t'ōi dēmōn'strānt, cōncū'co, incū'cō, rēsūl'tō.

Cōmpōs'itā ā clāu'dō, quāt'iō, lā'vō, rē'jēctūnt ā:
īd dō'cēt ā clāu'do, ōclū'do, ēxclū'do; ā quāt'iō'quē,
pērcū'tiō, ēxclū'tiō; ā lā'vō, prō'lūō, dī'lūō, nātā.

Compound Verbs which change the first Vowel of
the Present Tense into I, but which nevertheless change
nothing in the Preterperfect Tense.

Hēc sī cōmpō'nās, ā'go, ē'mō, sē'dēō, rē'gō, frān'gō,
ēt cā'piō, jā'cīō, lā'cīō, spē'cīō, prēmō, pān'gō,
vōcā'tem prī'mam prā'sēntis in I sī'bī mūtānt,
prā'tērītū nūn'quam: cēū frān'gō, rēfrīn'gō rēfrē'gi:

ā cā'piō, incī'piō incē'pi. Sed pau'cā nōtēntūr;
nām'quē sū'ūm simp'līcē pēr'āgō sē'quūtūr, sātāgō'quē;
ā'l'quē āb ā'gō, dē'gō dāt. dē'gi, cō'gō cōē'gi:

* The i, it ought to be observed, is short in compound verbs when the corresponding vowel in the simple verb is short; but the i is long when either a long vowel or a diphthong is changed into this letter.

ā rēgō, sic pēr'gō pērrēxī; vult quōquē sūr'gō
surrēxī; *mediā præsēntis sŷllāba adēptā.*

Cōmpōsita ā pān'gō rētinēt ā quē tuōr is'tā:
dēpān'gō, ōppān'gō, circūpān'gō, at'quē rēpān'gō.

Nīl vā'riūt fā'ciō, nīsi prāpō'sitō prācūn'tē:
id dōcēt ōlfā'ciō, cūm cālfā'ciō, inficīō quē.

Ā lēgō nātā, rē, pēr, prāe, sūb, trāns, ād, prācūn'tē,
præsēntis sēr'vānt vōcālem: in Y cā'tērā mūtānt;
dē quib'us hāc, intell'igō, dil'igō, nēgl'igō, tān'tūm
prācēritūm -lēxī fā'ciunt; rēliqua om'niā -lēgī.

III. Of the Sūpines of Simple Verbs.

Nūnc ēa prācēritō discās fōrmārē sūpīnūm.

Bi sibi -tūm sūmūt: sic nām'quē bī'bi bī'bītūm fīt.

Ci fit -ctum: ut vī'ci vic'tūm testā'tur, et ī'ci
dāns ic'tūm, fē'ci factūm, jē'ci quōquē jactūm.

Di fit -sum: ut vī'di vis'um: quā'dām gē'minānt s;
ut pān'di pās'sum, sē'di sēs'sum, ād'dē scī'di, quōd
dāt scīs'sum, at'quē fī'di fīs'sum, fō'di quōquē fō's'sum.

Hic ē'tiam advē'r'tās, quōd sŷllābā prī'mā sūpīnīs,
quām vult prācēritūm gē'minārī, nōn gē'minā'tur:
id'quē dōtōn'di dāns tōn'sum dōcēt, at'quē cēcī'di
quōd cēs'sum, et cēcī'di quōd dāt cās'sum, at'quē tētēn'di
quōd tēn'sum et tēn'tūm, tūtū'di tūn'sum, at'quē dē'di quōd
jūrē dātūm pōs'cīt; mōr'sum vult at'quē mōmōr'di.

Gi fit -ctum: ut lē'gī lēc'tūm, pē'gī pēp'gī'quē
dānt pāc'tūm, frē'gī frāc'tūm, tēt'gī quōquē tāt'tūm,
ē'gī āc'tūm, pū'pūgī pūnc'tūm; fū'gī fū'gītūm dāt.

Lī fit -sum: ut sāl'lī, stāns prō sāl'le cōn'diō, sāl'sum:
dāt pē'pūli pūl'sum, cēcūlī cūl'sum, at'quē fēfē'lī
fāl'sum: dāt vē'l'lī vūl'sum: tū'lī hā'bēt quōquē lātūm.

Mi, nī, pī, quī, -tūm fōrmānt, vē'lūt hīc mān'fes'tūm:
ē'mi ē'mptūm, vē'nī vēn'tūm, cēcī'ni ā cā'nō cān'tūm;
ā cā'pīō cē'pī cāp'tūm; cōē'pī quōquē cōē'p'tūm;
ā rūm'pō rū'pī rūp'tūm; hī'quī quōquē lic'tūm.

Rī *fī* -tum: ūt vē'rī vē'sūm: pēpēri ēx'cīpē pā'tūm.

Sī *fī* -sum: ūt vī'sī vī'sūm; tā'mēn s gēmīnā'tō
mī'sī fōrmā'bīt mī'sūm: fūl'sī ēx'cīpē fūl'tūm,
haū'sī haūs'tūm, sār'sī sār'tūm, fār'sī quō'quē fār'tūm,
ūs'sī ūs'tūm, gēs'sī gēs'tūm; tōr'sī dū'ō, tōrtūm
ēt tōr'sum; indūl'sī indūl'tam, indūlsūm'quē rēquī'rūt.

Pāi *fī* -ptum: ūt scrīp'sī scrīp'tūm; scūl'psī quō'quē scūl'-
ptūm.

Tī *fī* -tum: ā stō nām'quē stē'ti, ā sistō'quē stī'ti, dānt
ām'bō rī'tē stā'tūm: vē'r'tī tā'mēn ēx'cīpē vē'sūm.

Vī *fī* -tum: ūt flā'vī flā'tūm: pā'vī ēx'cīpē pās'tūm:
dāt lāvī lō'tum, intēr'dūm laū'tum, āt'quē lāvā'tūm;
pōtā'vī pō'tum, intēr'dūm fā'cīt ēt pōtā'tūm:
sēd fā'vī faū'tūm; cā'vī caū'tam. A sēr'ō sē'vī
fōr'mēs rī'tē sāt'tūm; lī'vī linī'quē lītūm dānt:
sōl'vī ā sōl'vō sōlūtūm; vōl'vī ā vōl'vō vōlūtūm:
cūlt sīngūltī'vī sīngūltūm; vē'nēō vē'nīs.
vēnī'vī vē'nūm; sēpēlī'vī rī'tē sēpūl'tūm.

Quōd dāt -ūi dāt -ī'tam: ūt dō'mūi dō'mītum:—ēx'cīpē
quōd'vīs

vēr'būm in -ūō, quā' sēm'pēr -ūi fōrmā'bīt in -ūtūm;
ēx'ūi ūt ēxū'tum: ā rū'ō dē'mē rū'i rū'ītūm dāns:
cūlt sēcūi sēc'tūm, nēcūi nēc'tūm, fricūl'quē
fric'tūm; mīs'cūi vītēm mīs'tum, ēt āmī'cūi dāt āmīc'tūm:
tōr'rūi hā'bēt tōs'tūm, dōc'cūi dōc'tūm, tēnūi'quē
tēn'tūm, cōnsū'lūi cōnsūl'tum, ā'lūi āl'tum āll'tūm'quē;
sīc sāl'lūi sāl'tūm, cōl'lūi cōcū'lūi quō'quē cūl'tūm;
plū'sūi hā'bēt plū's'tūm, rā'pūi rā'p'tūm, sērūi'quē
ā sēr'ō vūlt sēr'tūm; sīc tēx'ūi hā'bēt quō'quē tēx'tūm.
Hāc sēd -ūi mūtānt in -sūm; nām cēn'sēō cēn'sūm,
Cēl'lūi hā'bēt cēl'sūm, mēt'ō mēs'sūi hā'bēt quō'quē mēs'sūm.
Nēx'ūi vītēm nēx'ūm, sīc pēx'ūi hā'bēt quō'quē pēx'ūm.

XI *fī* -ctum: ūt vīn'xī vīnētūm: quīn'quē ābjī'cūnt nī;
ūt fīn'xī fīc'tūm, mīn'xī mīc'tum, ād'jīcē pīn'xī

* In this verse we have a proceleusmatic for a spondee:—but some read
āt'quē for et, and pronounce āmī'cūi as though written āmīcūi, an'ānapāst.

dans pic'tum, strin'xi stric'tum, rin'xi quó'que rictum.
Xum, flexi, pléxi, fixi, dant ; et flú'ò flux'um.

IV. Of the Sápines of Compound Verbs.

Cómpó'situm ut simplex fórmā'tur quó'd'que sú'p'ri'num,
quám'vis nōn eādē'm siet syl'labū sē'm'per ú'tri'que.

Cómpó'sita ā tū'n'sum, dē'm'pta n, -tū'sum : ā rūtū'm fūt,
ī mē'diā dē'm'ptā, -rūtū'm ; et ā sāl'tū'm quó'd'que -sū'l'tū'm ;
ā sē'rō, quā'n'dō sāl'tū'm fó'r'māt, cōmpó'sitā -sītū'm dānt.

Hāc cāp'tū'm, fáctū'm, jāctū'm, rāp'tū'm, ā pēr ē mūtānt,
et cān'tū'm, pārtū'm, spār'sū'm, cār'ptū'm, quó'd'que fār'tū'm.

Vērbū'm ē'dō cōmpó'sitū'm nōn -ēs'tū'm, sēd fá'cūt -ēs'sū'm ;
ū'nū'm dū'n'tā'at cō'mēdō fó'r'mā'būt ú'trū'm'que.

Ā nōs'cō tā'n'tū'm dū'ò cō'g'nitū'm et ē'g'nitū'm hā'bē'n'tūr ;
cā'tērā dānt nō'tū'm : nū'l'lo est jā'm nōs'cītū'm in ū'sū.

V. Of the Preterpérfect Tense of Verbs in -ōr.

Vērbā in -ōr admittunt ex pó'stē'riōrē sú'p'ri'nō
prā'tē'ritū'm, vē'r'so -ū pēr -ūs, et sū'm cō'nsc'iā'tō
vē'l fūt : ut ā. lēctū, lēctūs sū'm vē'l fūt. At hō'rū'm
nūnc est dē'pō'nēns, nūnc est cō'mmū'nē nō'tā'm'dū'm :

nā'm lā'bōr lā'p'sūs ; pā'tiōr dāt pās'sūs, et ē'g'nus
nā'ta ; ut cōmpā'tiōr cōmpās'sūs, pē'pētīōr'que
fō'r'māns pē'pēs'sūs : fá'tēōr dāt fās'sūs, et ī'ndē
nā'ta ; ut cōnfl'tēōr cōnfl'es'sūs, dī'fl'tēōr'que
fō'r'māns dī'fl'es'sūs : grā'diōr dāt grēs'sūs, et ē't'adē
nā'ta ; ut dī'grē'diōr dī'grēs'sūs : jū'n'gē fātis'cōr
fēs'sūs sū'm, mē'n'sūs sū'm mē'tiōr, ū'tōr et ū'sūs.

Prō tē'x'o ordi'tūs, prō incē'ptō dāt ōr'diōr ōr'sūs,
nī'tōr nī'sūs vē'l nix'ūs sū'm, ūlcis'cōr et ū'l'tūs ;
ī'rās'cōr sī'mā'l irā'tūs, rē'ōr at'que rā'tūs sū'm,
ōblivis'cōr rūt' oblītūs sū'm, frū'ōr ō'p'tāt
frūctūs vē'l frū'tūs : mī'sērē'ri jū'n'gē mī'sēr'tūs.

Vult tū'ōr et tū'ēōr nōn tū'tūs, sēd tū'tūs sū'm :
ā lō'quōr ad'dē locū'tūs ; et ā sē'quōr ad'dē sēcū'tūs

Expēriōr s'cū expērtūs; fōrmāre pācis'cōr
gāudēt pāctūs sūm, nāncis'cōr nāctūs, āpis'cōr,
quōd vētūs est vē'bum, ap'tūs sūm; un'de ādipis'cōr ād-
ēptūs,

Jūngē quērōr quēs'tūs, prōfici's'cōr jūngē prōfēc'tūs,
ēxpergis'cōr sūm expērtētūs; et hāc quōquē, cōmmi-
nis'cōr cōmmētūs, nās'cōr nātūs, mōriōr quē
mōrtūūs; at'que dītor, quōd prāc'tēritūm s'cū ōrtūs.

VI. Of Verbs which make the Preterpēfect Tense both of the Active and Passive Voice.

- Prāc'tēritūm ut'que et pās'sivā nōris hābent hęc:
cēnō cēnāvi et cēnātūs sūm (s'cū fōrmāt),
jūrō jūrāvi et jūrātūs, pōtōquē pōtāvi
et pōtūs, tītūbō tītūbāvi vcl tītūbātūs.

Prāndēō prāndi et prānsūs sūm, plācēō plācū dāt
et plācītūs, sūscō sūcāvi vcl sūcātūs †

Nūbō nūp'sī nūp'tāquē sūm, mēreōr mēritās sūm,
vcl mēruī: āddē l'ibēt l'ibūit l'ibitām, et l'icēt āddē
quōd l'icūit l'icītūm; vcl dēt quōd vcl dāt et dāt
pērtā sūm: āddē pūdet fāciens pūdūt pūditūm quē;
at'quē pūgēt, t'ibi quōd fōr'māt pūgūt pūgitūm quē.

VII. Of the Préterite of Verbs Neüter-passive.

Neūtrō-pās'sivūm sic prāc'tēritūm t'ibi fōr'māt:
gāudēō gāv'sūs sūm, fidō fī'sūs, et aūdēō †
aūsūs sūm, fīō fāctūs, sōlēō sōlūtūs sūm.

Verbs which want the Preterpēfect Tense.

Prāc'tēritūm fū'giunt, vērgo, āmbigō, glis'cō, fātis'cō,
pōll'ēō, nīdēō: ad hęc incēptēva; ut pūerās'cō;

* The last syllable of this verse, being hypermeter, is elided before the initial vowel of the first word of the next line.

† The words sūscō and sūcāvi are here read as dissyllables by the figure of Prosody called synæresis.

‡ The scanning requires aūdēō to be a dissyllable, else the final o to be elided before aūsūs of the next verse.

et pāsivā, quibus cārūre actīvā supīnis;
 ut mētior, tīmeor: mediātīva om'nīa, prāter
 partūrio, esūrio; quae prāteritūm dūo sērvānt.

Verbs which seldom admīt a Súpine.

Hāc rāre, aut nūn'quām rētinēbunt vēr'bā supīnūm:
 lām'bō, mīcō mīcūi, rū'dō, scā'bō, pār'cō pēpērcī,
 dispēs'cō, pōs'cō, dis'cō, cōmpēs'cō, quīnis'cō.

Dē'go, ān'gō, sū'gō, līn'gō, mīn'gō, sātāgō'quē,
 psāl'lō, vō'lō, nō'lō, mā'lō, trō'mō, strī'dēō, strī'dō,
 flā'vēō, lī'vēō, ā'vēt, pā'vēō, cōm'nī'vēō, fēr'vēt.

Ā nū'ō cōmpōsītum; ut rē'mio: ā cā'do; ut ac'cidō: prā'tēr
 oc'cidō quōd fā'cīt occā'sum, rē'cidō'quē rēcā'sum.

Rēs'pūō, līn'quō, lū'ō, mētūō, clī'ō, frī'gēō, cāl'vēō,*
 et stērtō, tī'mēō: sic lū'cēō, et ā'r'cēō, cū'jūs
 cōmpōsīta -ē'r'cltūm hā'bent: sic ā grū'o, ut īn'grūd, nā'tā;
 et quācūn'quē īn -ūi fōrmā'n'tur nē'utrā sēcūndā:
 ē'ac'pīas ō'lēō, dō'lēō, plā'cēō, tācēō'quē;
 pā'rēō, ī'tēm cā'rēō, nō'cēō, jā'cēō, lātēō'quē,
 et vā'lēō, cā'lēō: gaudēt hāc nām'quē supīnō.

* Here cāl'vēō must be considered a dissyllable, else the final o, being an hypermeter syllable, must suffer elision, before the vowel e at the beginning of the next line.

EXCEPTIONS TO SOME OF THE FOREGOING RULES.

1. Although dām'nō and trā'cītō, when compounded, generally change the first vowel (a) into e, yet prādām'nō, I condemn beforehand, pētrā'cītō, I treat thoroughly, and rētrā'cītō, I handle again, are to be excepted.

2. Although hā'bēō, when compounded, generally changes the first vowel (a) into i, yet āntēhā'bēō, I prefer, and pōsthā'bēō, I postfer, must be excepted.

3. Although lū'vō, when compounded, generally rejects the first vowel, yet rē'lū'vō, I wash again, retains it.

4. Although the verbs ē'mō and sē'dēō, when compounded, change the first vowel (e) of the present tense into i, yet cō'ēmō, I buy up, and sūpersē'dēō, I omit or forbear, are to be excepted. Lastly, to pē'r'āgō and sūt'āgō, compounds of ā'gō retaining the first vowel, may be added circum'āgō, I drive about.

SYNTAXIS:¹

OR THE

CONSTRUCTION OF GRAMMAR.

¶ In the following Rules the short final syllables are marked short, without reference to position; but in the Examples to the Rules, whenever any Example is in verse, all short syllables long by position are marked long, agreeably to the plan which we adopted in the metrical Rules for the gender of nouns, and formation of the preterite and supines of verbs.

* * * The Examples to the Rules of Construction are here severally printed in Italic, with the exception of the words to which any Rule more particularly refers, those words are in Roman character to distinguish them from the rest.

CONCORDANTIA PRIMA.²

Nōmīnātī'vūs ēt Vēr'būm.

The First Concord. The Nominative Case and the Verb.

VER'BUM pērsōnā'lē cōncōr'dāt cūm nōmīnātī'vō, nū-
mērō ēt pērsōnā:³ ūt,

—*Sērā nūnquam ēst ād bōnōs mōrēs vīā. Sen.*

¹ Syntax is that part of Grammar which teaches the right construction of words in a sentence, according to certain immutable Rules, but with exceptions founded on peculiar idioms. This branch of science consists wholly of CONCORD, or the right agreement of words with one another, and of GOVERNMENT, or the due influence and dependence of words on one another.

² There are in Grammar three Concords, or, as some say, four: first, of a verb with its nominative; second, of an adjective with its substantive; third, of the Relative with its antecedent; and fourth, of a substantive with a substantive; which last, indeed, many grammarians, but for no good reason, admit not into the number of Concords. A fifth, too, might be added, namely, that of the Redditive or respondent with its interrogative.

³ The simplest sentence possible consists of a neuter verb and its nominative case, either expressed or understood:—as *Dē'ūs ēst, God is, or, there is a God; dōr'mō, I sleep, or, I am asleep, understand ē'gō; t'v'nt, it thunders, understand id, it.* The sentence which has the next degree of simplicity to the simplest, is that which consists of a transitive verb, with its nominative case, and régime: as, *lū'nā rē'gīt mēn'sēs, the moon rules the months.* As, however, there is frequently an Ellipsis of the nominative in a sentence, so, also, is there sometimes an ellipsis of the verb: as, *Dī mēli'ōrē, understand dēt, may the Gods award better things: quōt hō'mīnēs, tōt sēntē'ciā, understand sūnt āter hō'mīnēs and again āter tōt, how many men, so many opinions, that is, how many persons solver there are in the world, so many different opinions are there, or, as we say in English, many men, many minds.* Every verb,

Nōmīnātī'vūs prōnō'mīqūm rārō exprī'mītūr, nī'ā' dī'stīnctīō'nīs, aūt ēm'phāsīs grā'tiā : ūt,

“ Vōs dāmnās'tīs :”

[quā'sī dī'cāt, prāet'ērēā nē'mō.]

“ Tu ēs pāt'rō'nūs, tū pāt'rēns, ———

“ sī dē'sērīs tū, pērī'mūs.” ——— Ter.

[quā'sī dī'cāt, “ prācī'pūē, ēt prāe ā'mīs, tū pāt'rō'nūs ēs.”]

“ Fēr'tūr ātrō'ciā flāg'tiā dēsīgnās'sē.” Ovid.

Āliquān'dō ōrā'tiō ēst vēr'bō nōmīnātī'vūs : ūt,

————— īngē'nūās dīdīcīs'sē fīdē'lītēr ār'tēs⁵

ēmōl'tūt mō'rēs, nēc s't'nt ēs'sē fē'rōs. Ovid.

Āliquān'dō ādvēr'bījūm eūm gēn'tī'vō : ūt,

Pār'tim vīrō'rūm cēcīdē'rūnt īn bē'lō.

then, must have a nominative case, either expressed or understood; and every nominative case must have a verb: also two or more nominative cases singular (linked together by one or more copulative conjunctions, either expressed or understood,) will have a verb plural; whereof the person will be that of the more worthy substantive, if any distinction of worthiness can be drawn — but sometimes the verb agrees with the nominative nearest to it: — as, *mē pērī tīs dī'scēt ī bēr, Rhōdānī quē pāt'r, me the accomplished (or, refined) Spartan (literally, skilled Spartan) shall study, and the drinker of the Rhone (shall study me).* On the contrary, a verb plural is sometimes usurped after a nominative singular and an ablative preceded by the preposition *cūm*, with.

⁴ This quotation from Terence, (if we read it as one verse, conformably to the manner in which it is printed in most editions of the *E'ton Latin Grammar*, but which, in the *Rōman Comedian*, will be found to be two portions of two different iambic trimeters,) is an iambic tetrameter acphalous, with a dactyle for a spondee in the seventh place; and yet have I, not only, heard many *E'tonians* pronounce *pērī'mūs* as if written *pērī'mūs*, a word which never existed; but, likewise, I have before me an Edition of the *E'ton Latin Grammar* by a Mr. J. C. Prévost, printed for E. Williams at E'ton, wherein he has marked the penult of this word long: — the same correct man has capricious for capricious, among the Examples of the Dative Case after the Adjective: and many such like false quantities in various other places. Again, I have heard several men (of other schools) pronounce this word as though it were spelt *pērī'mūs*, — thus marring the verse, and robbing it of its chief syllable of all. Some few say *pērī'mūs*, and this, if to the *j* be given the sound of our *y*, is, by far, the best mode of utterance. From Ovid may be quoted the following pentameter, in which *tū* is repeated in a manner, similar to that, in which it is repeated in this passage from Terence: — namely, *tū dū'mīnūs, tū ēr, tū mī'āi frā'tēr ē'rās*, — that is, *thou wast my lord, mine husband, my brother*, literally, *lord to me wast thou, husband thou, brother thou*.

⁵ The whole of this line may be taken as the nominative case to *ēmōl'tūt*, and likewise to *s't'nt*: but a verb of the infinitive mood is not only frequently the nominative case to a verb, but also the substantive to an adjective: as,

Exceptions.

I. Vēr'bā infīnitīvi mō'di frēquēntēr prō nōmīnātīvō
accūsātīvūm ān'tē sē stā'tūunt, cōnjūctiō'nē quōd vėl ūt,
ōmīssā: ⁶ ūt,

Tē rēdīs'sē incō'lūmēm gau'dēō.

II. Vēr'būm īn'tēr dū'ōs nōmīnātīvōs dīversō'rūm nū-
mērō'rūm pō'stūm, cūm. āltērū'trō ⁷ cōncōrdā'rē pō'tēst:—
ūt,

Amān'tiūm ī'rē amō'rīs īntēgrā'tiō ēst. Ter.

Pēc'tūs quō'quē rō'bōrā frūnt. Ovid.

III. Nō'mēn mūltitū'dīnīs sīngulārē quāndō'quē vēr-
bō plūrālī jūn'gītūr: ⁸ ūt,

Pār's ābī'rē.

ūtēr'quē dēlūdūn'tiūr dō'ctōs.

mēntīri tūr'pē ēst, to lie is a base thing: vėl'lē sū'ūm cui'que ēst, his own will
is to every one, that is, every one has a will of his own.

⁶ In translating any English sentence into Latin, if the conjunction 'that' (either expressed or understood) come between two verbs, the latter verb may with elegance be put in the infinitive mood, its nominative case being turned into the accusative:—as, they say (that) the king is coming, ai'unt rē gēm ād-
ventā'rē, rather than, ai'unt quōd rēx ādvēn'tāt: again, he said (that) he (him-
self) would come, dix'it sē vēntū'rūm ē's'sē, rather than dix'it quōd ip'sē vēnī-
rēt: but if the verb which ought to be in the infinitive mood, ought also to be
in the future tense, and it have no future tense of that mood, then fō'rē, to be
about to be, followed by ūt, that, and a subjunctive mood must be used; as,
he says (that) I shall be able, dī'cīt fō'rē, ūt pō'sim. This construction, too,
is sometimes very elegantly employed, even where the verb which ought to be
in the infinitive mood, has the future tense. Occasionally, likewise, it hap-
pens, that instead of the infinitive mood, the subjunctive mood, with the omis-
sion of ūt, is preferable; as, ignō'scās, vō'lō, I wish (that) you would be forgiv-
ing: jūbē tō, cēr'tēt āmyn'tās, give orders (that) Amyn'tas vie; or simply, dīd
Amyn'tas. contēnd.

⁷ Many examples of this sort are undoubtedly to be met with; but especi-
ally among the poets, who were often compelled by the measure of their verse
to take a liberty which could hardly be granted in prose: the efficient or real
nominative, however, that is, the word which (more immediately) answers to
the question made with the verb, ought properly to regulate or direct the per-
son of the verb.

⁸ Nouns of multitude, or, as they are generally styled, in English, *Collec-
tive Nouns*, are such as, though themselves of the singular number, have yet
a plural signification:—for example, pō'pūlūs, the people, vul'gūs, the rabble,
tūr'bā, a crowd, exēr'cītūs, an army, clā'ssis, a fleet, and the like. Whenever
the idea implies a separation into parts, a verb plural is preferable; but when
there is no division or separation into parts, the verb should most unquestion-
ably be of the singular number.

Vĕr'bá impĕrsoná'ŕŕŕ nŏmĭnátĭ'vŭm nŏn hā'bĕnt ĕnŭn-
clā'tŭm :⁹ ŭt,

Tā'dĕt mĕ vĭ'tĕ.

Pĕrtā'sŭm ĕst cŏnjŭ'gŭ.

CONCORDANTIA SECUNDA.

Sŭbŕtāntĭ'vŭm ĕt Ādjĕctĭ'vŭm, &c.

The Second Concord. The Substantive and Adjective.

Ādjĕctĭ'vā, pārtĭcĭ'plā, ĕt prŏnŏ'mĭnā, cŭm sŭbŕtāntĭ'-
vŏ, gĕ'nĕrĕ, nŭ'mĕrŏ, ĕt cā'sŭ, cŏncŏr'dānt :¹⁰ ŭt,

Rā'ra ā'vĭs ĩn tĕr'rĭs, nĭgrŏ'quĕ sĭmĭlĭmā cŷg'nŏ. Juv.

Ālĭquān'dŏ ōrā'tĭŏ sŭp'plĕt lŏ'cŭm sŭbŕtāntĭ'vĭ, ādjĕctĭ'-
vŏ ĩn nĕŭ'trŏ gĕ'nĕrĕ pŏ'sĭtŏ : ŭt,

Āŭdĭ'tŏ rĕgĕm Dŏrŏbĕr'nĭām prŏfĭcĭ'scĭ.¹¹

⁹ By impersonal verbs are meant, such verbs as are never found except in the third person singular, and which have never any nominative expressed in Latin; the pronoun *Id, it*, being upon all occasions understood. Some personal verbs, however, are now and then assumed impersonally: and all neuter verbs in *-ŏ* may be similarly usurped in every tense of the passive voice; sometimes with much elegance, and at all times with strict conformity to the idiom of the Latin tongue.

¹⁰ There can be no adjective in a sentence, without some substantive (either expressed or understood) agreeing with it. When no substantive is expressed, and none other can be discovered as that wherewith an adjective accords, recourse is had to *nĕgŏ'ŭŭm, thing*. Oftentimes, however, adjectives agree with various other substantives not actually expressed, but yet clearly understood: as, *āmi'cŭs (vĭr) a friendly man, that is, a friend*; *dĕx'tĕrā (mā'nŭs) the right hand, rĕgĭŭ (dŏ'mŭs) a royal mansion or king's palace*; *paŭ'pĕr (hŏ'mŏ) a poor person, prŏ'fŭndŭm vĕl āl'tŭm (mā'rĕ) the deep, that is, the deep sea or ocean, fĕr'nā (cā'rŏ) wild flesh, meaning, venison*: with very many besides.

¹¹ Lily preposterously supposed, forsooth, that in this Example the phrase "*rĕgĕm Dŏrŏbĕr'nĭām prŏfĭcĭ'scĭ*," supplies the place of substantive to the participle "*āudĭ'tŏ*;" and this egregious blunder has, as far as I am aware, been ever since his time tacitly received for a truth by all the instructors who use either his Grammar, or the Eton abridgment of it:—but the true construction is, *ĕŏ āudĭ'tŏ, it having been heard, quŏd rĕx, that the king, prŏfĕc'tŭs sĭt Dŏrŏbĕr'nĭām, was gone to Dover*. The participle *āudĭ'tŏ* is here assumed impersonally (if we may so speak of a participle,) and absolutely; and the nominative *rĕx* is turned into the accusative *rĕgĕm*, the conjunction *quŏd* being omitted or left out. Many of the Examples which Lily and his followers have appended to these Rules of Syntax are extremely inappropriate and ill-chosen. In the Construction of Pronouns I have expunged one of the old Examples and instead of it have inserted two new ones.

CONCORDANTIA TERTIA.

Rēlatīvūm ēt Antēcēdēns.

*The Third Concord. The Relative and the Antecedent.*Rēlatīvūm cūm antēcēdēntē.¹³ cōncōr'dāt, gē'nērē, nū'mērō, ēt pērsō'nā : ūt,

————— Vir bō'nūs ēst quīs ?

Quī cōnsul'tā pā'trūm, quī lē'gēs jūrā'quē sēr'vāt. Hor.

Alīquān'dō ōrā'tiō pō'nitūr prō antēcēdēntē : ūt,

In tēmpōrē ad ēām vē'nī, quōd rē'rūm ōm'nīūm ēst prī'mūm.

Rēlatīvūm īntēr dūō sūbstāntīvā¹³ dīversō'rūm gē'nērūm [ēt nūmērō'rūm] cōllōcā'tūm, īntērdūm cūm pōstērīō'rē cōncōr'dāt : ūt,

Hō'mīnēs tūēn'tūr illūm glō'būm quōē tēr'rā dī'cītūr. Cic.

Alīquān'dō rēlatīvūm cōncōr'dāt cūm prīmī'tīvō, quōd īn pōssēsīvō sūbaudītūr : ūt,

————— ōm'nēs ōm'nīū

bō'nā dī'cere, ēt laudā'rē fortū'nās mē'ās,

quī¹⁴ gnā'tum hābē'rēm tā'li īngē'nō prā'dītūm. Ter.

¹³ The antecedent is sometimes wholly withheld in its own clause of a sentence, and elegantly expressed in the clause of the Relative, and in the same case with the Relative : as, ūrbem quā stā'tiō, vē'stra est, *what city I build, is yours*, that is, *the city which I build, (or am about to erect) is yours*. Sometimes, too, the antecedent is given in both clauses, as, dīēm dīcūt, quō dī'e, *they name or appoint a day, on which day*: sometimes, again, the antecedent is entirely suppressed; thus, vin'cē, qui vin'cis, *conquer, thou who conquereest*; understand tū, thou: m'ist qui cōgnōs'cērent, *he sent (persons) who might explore*, or, *he sent to explore*; understand mi'lītēs, *soldiers*, else, ēplōrātō rēs, *scouts*:—and sometimes, again, the Relative is understood; as, ūrbs anti'quā fū'it, Tŷ'rii tēnū'rē cōlō'ni, *there was an ancient city (which) Tŷ'rian colonists possessed*: but in English this omission is much more frequent than in Latin. Here it is worthy of the notice of learners that the Relative agrees with its antecedent in *gender, number*, and *PERSON*, but with that antecedent, if found in the same clause of the sentence with the Relative itself, the Relative agrees in *gender, number*, and *CASE*.

¹³ The restriction mentioned in note 7, above, is equally applicable in the present instance: for the Relative ought always to agree with the substantive which is more immediately and ostensibly its antecedent, unless indeed some very weighty reason can be assigned for deviating from this practice.

¹⁴ Here qui has, for its antecedent, mē'i, *of me*, understood in the possessive adjective mē'ās, *my*, of the preceding line.

Si nōmīnātīvūs rēlatīvō ēt vēr'bō īntērponātūr,¹⁶ rēlatīvūm rē'gītūr ā vēr'bō, aūt, āb āllīā dīctīō'nē, quā cūm vēr'bō īn orātīō'nē lōcātūr : ūt,

Grātīa āb off'īcīō, quōd mō'rā tār'dāt, āb'ēst. Ovid.
Cūjūs nūmēn ādō'rō.

NOMINUM CONSTRUCTIO.

I. SUBSTANTIVA.

The Construction of Nouns Substantivæ.

Quūm dū'ō sūbstāntīvā dīvēr'sāe sīgnīfīcātīō'nīs¹⁶ cōn-cūr'rūt, pōst'rīūs īn gēntīvō pō'nītūr : ūt,

Crēs'cīt ā'mōr nūm'mī, quāntum īp'sū pēcū'nā arēs'cīt.

Hīc gēntīvūs ālīquāndō īn dātīvūm vēr'tītūr : ūt,
tr'ībī pātēr ēst, ūrbīquē mārtūs. Luc.

Adjēctīvūm īn nēutrō g'nerē s'īnē sūbstāntīvō pō'sī-tūm, ālīquāndō gēntīvūm¹⁷ pō'stūlāt : ūt,

Paul'ulūm pēcū'nīcē.

¹⁶ The Case of the Relative always depends upon some word in the same clause of the sentence with itself, but it takes its gender, number, and person, from the substantive to which it particularly refers, and which is generally in some former clause of the sentence. When the Relative is not the nominative case to any verb, it may be viewed as a substantive rather than an adjective, as it is governed precisely in the same manner as a substantive is governed:—if, however, the Relative agrees with any substantive expressed in its own clause of the sentence, then it is to all intents an adjective, and the substantive with which it agrees, directs its case.

¹⁶ In rendering English into Latin, it not unfrequently happens that two substantives of different signification come together with the sign of, between them, whereof the latter ought not in conformity to the Latin idiom to be put in the genitive case: for instance, whenever the latter substantive denotes the substance or materials of which the former consists, the Latin idiom requires the ablative case preceded by *de*, *ex*, or *de*, out of or of; else, that the substantive of matter be turned into the adjective expressive of that sort of matter. Thus, the two substantives, a vase of silver, that is, a silver vase, must not be rendered *vās ārgēn'tū*, but *vās ex ārgēn'tō fac'tūm*, or *vās ārgēn'tēūm*. In like manner, other substantives are occasionally converted into their adjectives: as, my father's house may be translated, *dō'mūs pāt'rīs* or *dō'mūs pāt'r'nā*, but the latter is more quaint.

¹⁷ And this genitive may also be an adjective of the neuter gender assumed substantively; as, *ālliquid nō'vī*, any thing fresh. The governing adjective

Pō'mitūr Inter'dūm genitī'vūs tān'tūm, prō'xē sūbstān-
tī'vō pēr ellīp'sīm sūbaudī'tō :¹⁸ ūt,

— Ūbi ād Dīā'nāē vē'nērēs,

ŕto ād dēa'trām : — Ter.

[Subaudi tēplum.]

Dū'ō sūbstāntī'vā rēī ējūs'dēm, In ēō'dēm cā'sū pō-
nūn'tūr :¹⁹ ūt,

Effōdiūn'tūr ōpēs, Irritāmēn'tā mā'ō'rūm. Ovid.

may be either singular, or plural; but then there is always some substantive clearly understood:—thus, tān'tūm tellū'ris, so much of land or earth, understood spā'tiūm, space or extent; āngū'stā viā'rūm, narrownesses of the roads, understood lōcā, places or passes; kēū'tā bellī, sharpnesses of war, understood pērī'culā, dangers. The adjectives more commonly usurped in this way are those which relate to Quantity or Number; as, māl'tūm, much, plūs, more, plū'rīmūm, vērý much or vērý māny, pār'vūm, little, mī'nūs, less, mī'nīmūm, the least thing or pōrtiōn, sūm'mūm, the vērý hīghēst pīch, ūltīmūm, the last stage, ēxtrō'mūm, the ūmōst vērge, mē'diūm, the mīddle dīvīsiōn or pōint:— with the pronouns, hęc, this, id, that, quīd, what; and the several compounds of quīd, as, k'iquid, āny thing, nē quīd, no one thing; thus, quīd rēī? what is the mātter? The genitive case (neuter gender) of adjectives declined like bō'nūs is most appropriately assumed after nīhīl, nōthing, or āny pronoun in the neuter gender, except "quōd." Here, ālso, it ought to be mentioned that the genitive case of substantives is vērý frēquēntly usurped after most ādverbs of time, place, and quantity. See the Constrūctiōn of Ad'verbs.

¹⁸ This is an elegant mode of expression, provided only that the omission be consistent with perspicuity, and that the purport of the speaker, or writer, be at once (and unambiguously) evident: thus in English we say, St. Paul's, meaning the Cathedral of St. Paul; and St. James's, meaning the Palace of St. James, else the Church or Parish named after that Saint. So, in Latin, by "pēr Vārrō'nīs" was meant "pēr fun'dūm Vārrō'nīs," through Vārrō's ground or glēbe; likewise, by "Pōppā'ā Nērō'nīs," was meant "Pōppā'ā Nērō'nīs ūx'ōr," Nērō's consort or wife Pōppā'a:—and so forth. All the Exāmples which Lūly clāsses under "SUM genitivum postulat," with māny others, for which that grammārian hath given a different Rule, fall properly under this head of "Ellīpsīs priōris substantīvi."

¹⁹ This apposition of cases is by some grammārians (and, I think, rightly) termed a Cōncord. Vāly has it the first under the head of government!! Of the substantives thus conCORDING in case, one may be singular, the other plūral; as, ūrbs āthē'nā, the city Athens; filiūs, dēll'ciāe mā'tris, a son the dārlīng of his mōther. Sometimes, hōwēver, it happens, though more rārely, that the latter of two substantives signifying the same thing is put in the genitive case; as, flū'mēn Rhē'nī, the river of Rhine, that is, the river Rhine; but here there is an ellīpsīs, between the two substantives, of cui flū'mīnī ēst nō'mēn, to which river there is the appellātiōn of Rhine. Prōper names may, by this ellīptical mode of speaking, be either in the nominative, or genitive case; or indēed āny other case, which the cōntext may prompt and authorize.

Laus, vāūpērīum, vėl quāllitās rēi, ²⁰ pō'nitūr in āblātīvō, ē'tīām gēnītīvō: ūt,

Ingē'nūi vāl'tūs pū'ēr, ingēnō'quē pūdō'rīs. Juv.
Vir nūllā fī'dē.

Ō'pūs ēt ū'sūs āblātīvūm ēx'īgūnt: ūt,

Aūctōrītā'tē tū'ā nō'bīs ō'pūs ²¹ ēst. Cic.

Pēcū'nīām, (quā nī'hīl sī'bī ēs'sēt ū'sūs,) āb ī'is nōn āccē'pīt. Gell.

Ō'pūs aū'tēm ādjēctīvē, prō "nēcēssārīūs," quāndō'quē pō'ni vīdētūr: ūt,

Dūx nō'bīs ēt aūc'tōr ō'pūs ēst. Cic.

II. ADJECTIVA:

The Construction of Nouns Adjective.

1. Gēnītīvūs pōst ādjēctīvūm.

The Genitive Case after the Adjective.

ADJĒCTĪVĀ quāē dēsīdērīūm, nōtīfīcām, mēmō'rīām, tī-

²⁰ The examples falling under this Rule (in so far, at least, as regards the ablative case,) seem to be governed by some adjective, or preposition, understood: thus, *vir nūllā fī'dē*, a man with no principle; *understānd cūm, vītā*, else, *prā'dītūs cūm, endūed with*. In most instances either the genitive or ablative may be assumed indifferently: but, again, there are certain phrases, in which the genitive is more elegant than the ablative; and others, in which the ablative is deemed preferable to the genitive:—thus, the Romans said, "ēs bō'nō ā'nīmō," *be of good cheer, or, of courage*, rather than "ēs bō'ni ā'nīmī;" but, "hō'mō ī'mī sūbēl'īn," *a person of the lowest cast, or, rank*, rather than "hō'mō ī'mō sūbēl'īō." Cicero has "sūm'mā spē, sūm'mā virtū'tis," *of the highest hope, the highest valour*, in one and the same sentence. Occasionally, however, an adjective expressed agrees with the former of the two substantives, and then the latter is put in the ablative case:—as, *vir prūdēn'tīā excēl'lēns, a man excelling in prudence*, that is, *a man of extraordinary prudence*.

²¹ Valpy says, 'Ō'pūs is elegantly followed by the ablative of participles: and he quotes in confirmation of his assertion (see his Latin Grammar, page 28,) the following passage from Sallust: "prīūs quā'm inc'pīās, cōnsūl'tō; ēt ū'bi cōnsūl'tō, mātūrē fac'tō ō'pūs ēst," wherein, I suppose, this critic takes cōnsūl'tō and fac'tō for participles! They happen, however, rather unluckily to be two substantives,—the literal English of the sentence being: "before you begin there is need of consult, (that is, of mature consideration,) and when you have consulted, (or maturely weighed the matter which you may be about to engage in,) there is need of deed promptly, that is, of dispatch:—or, in other

mō'rēm signīficānt, āt'quē īīs cōntrā'rīā, gēnī'tīvūm ex'īgūnt; ²² ūt,

Est nātūrā hō'mīnūm nōvītātīs ā'vīdā. Plīn.

Mēns futūrī prā'sciā.

Mēmōr es'tō brē'vīs ā'vī.

Im'mēmōr bēnēfī'cū.

Impērītūs rē'rūm. Ter.

Rū'dīs bēllē.

Tīmīdūs Dēō'rūm. Ovid.

Impā'vīdūs sūtī. Claud.

Cūm plūrīmīs ā'līs quāē āffēctīō'nēm ā'nīmī dē'nōtānt.

Ādjēctīvā vēr'bālīā īn -āx ē'tīām gēnī'tīvūm ex'īgūnt: ūt,

Aūdāx īngē'nū.

Tempūs ē'dāx rē'rūm. Ovid.

Nō'mīnā pārtītīvā, nūmērālīā, cōmpārātīvā, ēt supēr'lātīvā, ēt quāēdām ādjēctīvā pārtītīvē ²³ pō'sītā, gēnī'tīvūm, ā quō ēt gē'nūs mūtūāntūr, ex'īgūnt: ūt,

Ū'trūm hō'rūm mā'vīs āc'cīpē.

Prīmūs rē'gūm Rōmānō'rūm fū'it Rō'mūlus.

Mā'nūm fortīōr est dē'x'trā.

Dīgītō'rūm mē'dīūs est lōngīs'sīmūs.

Sē'quimūr tē, sānctē Dēō'rūm!

Usūrpan'tūr aūtēm ēt cūm hīs prāepōsītīō'nībūs, ā, āb, dē, ē, ēx, īn'tēr, ān'tē: ūt,

Tertīūs āb *Ānē'ā.*

words, undertake nothing without having deliberated; but when you have determined let your execution be prompt. And yet the neuter gender of the past participle of verbs was (sometimes) thus assumed, indefinitely:—as, *mātūrātō ō'pūs est, there is need of haste having been made.*

²² To these may be added, adjectives expressive of diligence, perseverance, certainty, patience, engagement, carefulness, guilt, sickness, anxiety, kindness, liberality, prodigality, and several other qualities and affections of the like nature: with their opposites, as, remissness, instability, doubt, impatience, disengagement, negligence, innocence, health, freedom from care, unkindness, parsimony, niggardness: and a host besides.

²³ By nouns partitive, and adjectives put partitively, are meant such nouns and adjectives as denote a part, or portion, of any whole. When there are two substantives of different genders, the adjective agrees with the first rather than the last: as, *In'dūs flū'mīnūm māx'īmūs, the In'dus, greatest of rivers: lē'p' ānīmālītūm fortīs'sīmūs, the lion, strongest or bravest of animals.*

Sō'lūs dē sū'p'ērīs.

Dē'ūs ē vō'bīs al'tēr ēs. Ovid.

Prīmūs in'tēr om'nēs.

Prīmūs an'tē om'nēs.

SĒCŪN'DŪS ālīquān'dō dātī'vūm ēx'īgīt : ūt,

— *Haūd ūl'li cē'tērūm vīrtūtē sēcūn'dūs. Virg.*

INTĒRRŌGĀTĪVŪM ēt ējūs rēddītī'vūm, ējūs'dēm cā'sūs
ēt tēmp'ōrīs ē'rūnt,— nī'sī vō'cās vā'rīāē cōnstrūctī'vūs ād-
hībēāntūr : ūt,

Quā'rūm rē'rūm nūllā ēst sāt'ētās ? Dīvītīā'rūm.

Fūrtī'nē āccū'sās, ān hōmīcī'dī ? ūtrō'quē.

2. Dātī'vūs pōst ādjēctī'vūm.

The Dative Case after the Adjective.

ĀDJĒCTĪVĀ quī'būs cōm'mōdūm, incōm'mōdūm, sīmīlī-
tū'dō, dīssīmīlītū'dō, vōlūp'tās, sūbmīs'sīō, āt rēlā'tīō ād
āllīquīd²⁴ sīgnīfīcātūr, dātī'vūm pōs'tulānt : ūt,

Sī fā'cīs ūt pā'trīāē sīt īdō'nēūs, ū'tīlīs āg'rīs. Juv.

Tūrbā grāvīs pā'cī, plācīdā'que īnīmī'cā quīē'tī. Mart.

Pā'trī sī'mīlīs. Cic.

Quī cō'lōr āl'būs ē'rāt, nūnc ēst cōntrā'rīūs āl'bō. Ovid.

Jucūn'dūs āmī'cīs. Mart.

Om'nībūs sūp'plex.

Est fīnī'tīmūs ōrātō'rī pōē'tā.

Hūc rēfērūntūr nō'mīnā ēx cōn p'rāpōsītīō'nē cōmpō-
sītā : ūt, *cōntūbērnālīs, cōmmī'lītō, cōntr'vūs, cāgnātūs.*

Quāē'dām ēx hīs, quāē sīmīlītū'dīnēm sīgnīfīcānt, ē'tī-
ām gēnītī'vō jūngūntūr : ūt,

Quēm mētū's, pār hūjūs ē'rāt. Lucan.

Dō'mīnī sī'mīlīs ēs. Ter.

²⁴ Such as *friendliness, detestation, equality, sameness*: thus, *s'tās ādblā-
cēn'tūlīs ōdīō'sā, a time of life hateful to striplings*; *ī'dēm ōccīdēn'tī, the same
thing as killing*, that is, *the same with a person or thing killing*,—for the act of
killing would be expressed by the gerund. In general, however, *ī'dēm* is fol-
lowed by *quī, who*; else by *ēc, as*, or *āt'quē, and*: thus, *ī'nīmūs ē'r'gā tē rēlīs
ēc fū't, a disposition towards you, the same as it was or has been*.

Cōmmū'nīs, āliē'nūs, īmmū'nīs, gēnītī'vō, dātī'vō, ēt āb-
lātī'vō cūm prāepōsitiō'nē, jūngūn'tūr : ūt,

Cōmmū'nē ānimān'tiūm ōm'nīūm ēst. Cic.

Mōs ōm'nībūs ēst cōmmū'nīs. Ibid.

Hōc mī'hī tē'cūm cōmmū'nē ēst.

Nōn āliē'nā cōnsī'lī. Sall.

Aliē'nūs āmbitī'ōnā. Sen. Præf.

Nōn āliē'nūs ā Scæ'volæ stū'diis. Cic.

— Vō'bīs īmmū'nībūs hū'jūs

ē'sē mā'lī dā'būtūr. Ovid.

Cāprī'fī'cūs ōm'nībūs īmmū'nīs ēst. Plin.

īmmū'nēs āb ū'līs mā'līs sū'mūs.

Nā'tūs, cōm'mōdūs, īncōm'mōdūs, ū'tīlis, īnū'tīlis, vē'hē-
mēns, āptūs, cūm mūl'tīs āliīs, īntē'dūm (ē'tiām) āccūsā-
tī'vō cūm prāepōsitiō'nē jūngūn'tūr : ūt,

Nā'tūs ād glō'riām. Cic.

Ū'tīlis ād ē'am rēm.

VERBĀ'LIĀ īn " -bīlis " āccēp'tā pāssī'vē, ēt pārtīcīpīā-
liā īn " -dūs, " dātī'vūm pōs'tulānt : ²⁵ ūt,

— Nullī pēnētrā'bīlis āstrō

Lū'cūs ī'nērs. Stat.

Ō mī'hī pōst nullōs Jū'lī mēmōrān'dē sōdā'tēs ! Mart.

3. Accūsātī'vūs pōst ādjēctī'vūm.

The Accusative Case after the Adjective.

Māgnitū'dīnis mēnsūrā sūbjī'cītūr ādjēctī'vīs īn āccū-
sātī'vō, āblātī'vō, ēt gēnītī'vō : ūt,

Tūr'ris cēn'tūm pē'dēs āl'tā.

Fōns lātūs pē'dībūs trī'būs, āl'tūs trīgīn'tā.

Arēā lātā pē'dām dē'nūm.

āccūsātī'vūs ālīquān'dō sūbjī'cītūr ādjēctī'vīs ēt pārtīcī-
pīs, ū'bī prāepōsitiō. sēcūn'dūm vīdētūr sūbīntēllīgī : ūt,

ōs hūmērōs'quē Dē'ō sī'mīlis. Virg.

Vūltūm dēmīs'sūs.

²⁵ To these may be added most (if indeed not all) adjectives derived from such verbs as govern a dative case;—thus, fī'dūs āmī'cis, *faithful to friends*;

4. Ablatīvūs pōst Adjēctīvūm.

The Ablative Case after the Adjective.

Adjēctīvā, quāe ad cōpiām, ēgēstātēm'vē pērtinēt, in-
tēr'dūm āblatīvūm, intēr'dūm gēnitīvūm⁶⁶ ēx'īgunt : ūt,

Dī'vēs ē'quūm, dī'vēs pīctā'ī vēs'tīs ēt aūrī. Virg.
A'mōr * ēt mē'l'le ēt fēll'le ēst fōecūndīs'simūs. Plaut.
E'x'pērs fraū'dīs.
Grātīa bēātūs.

Adjēctīvā ēt sūbstāntīvā rē'gunt āblatīvūm signīficān-
tēm caū'sām ēt fōr'mām, vėl mō'dūm rē'i : ūt,

Pāl'idūs ī'rā.
Nō'mīnē grām'mā'tīcūs, rē bār'bārūs.
Trōjā'nūs ōrī'gīnē Cēsār. Virg.

Dīg'nūs, ⁶⁷ īndīg'nūs, prā'dītūs, cāptūs, cōntēn'tūs, ēx-
tōr'rīs, frē'tūs, lībēr, cūm adjēctīvīs prē'tīūm signīficān-
tībūs, āblatīvūm ēx'īgunt : ūt,

Dīg'nūs ēs ō'dīō. Ter.
Qui gnātum hābē'rēm tā'li īngē'nīō prā'dītūm. Ibid.
——— ō'cūlis cāptī fōdē'rē cūbī'līā tālpā. Virg.
Sōrtē tū'ā cōntēn'tūs āb'i.
Tērrō'rē lībēr ā'nīmūs. Liv.
Nōn gēm'mīs vēnā'lē, nēc aūrō. Hor.

bēnē'vōlīs dō'mīnō sēr'vūs, a slave well-disposed to his master; crē'dūlīs il-
lis, crēdent to them. For the construction of Past and of Present Participles,
which, when used as adjectives, are followed by a dative, see page 190.

⁶⁶ The adjectives in dīg'nūs, nēdī, īnōps, nōi possēdēns, ēgē'nūs, stāndīng
in want of, ēx'pērs, frēe from, cōm'pōs, māstēr of, and īm'pōs, nōt māstēr of,
are generally followed by a genitive case:—but dīstēn'tūs, dīstēt, grā'vīdūs,
grā'vīd or heavy, rēfēr'tūs, crāmmed or stūpēd agāin, ō'r'būs, dēprīvēd of or left
dēstītūtē, v'ā'cūlīs, ēmpty or vācānt, and vī'dūūs, vōid, prēfēr an āblatīve. Most
ōthēr adjectives relātīng to plēnty or to want tākē a gēnitīve or an āblatīve in-
dīffērēntly: as, plē'nūs vī'nī vėl vī'nō, full of wīnē or wīth wīnē; īnā'nīs prū-
dēn'tīā vėl prūdēn'tīā, vōid of prūdēncē or dīscrētīōn; cās'ūs lū'mīnē vėl lū-
mīnīs, dēvōid of līght.

⁶⁷ Dīg'nūs is sōmētīmes followed by an īnfīnītīve mōōd; whīch, as was re-
mārkēd in nōtē 5 (on Sīntax) ābōvē, is a sort of noun of the nēdītēr gēndēr;
undēclīnēd īndēēd, but whīch may nēvērthēlēs be usūrped in āny cāsē, the vō-
cātīve (pēr'hāps) ēxcēptēd. Thus, in Vīrgīl, wē fīnd dīg'nūs āmā'rī, wōrthīy to
be lōvēd, īnstēād of dīg'nūs āmō'rē, wōrthīy of lōvē:—but ēīthēr of thōsē ex-
prēssīōns is lēs ēlēgānt thān dīg'nūs quī (vėl īt) āmō'tūr vėl āmā'rē'tūr, wōr-
thīy whō shōuld or mīght be lōvēd, or, thāt hē shōuld or mīght be lōvēd.

Hō'rūm nōnnūlā intēr'dūm genitīvūm admī'tūnt : ūt,

Magnō'rum intīg'nūs āvō'rūm. Virg.

Cār'minā dīg'nā dē'ā.

Estō'r'is rēgnū. Stat.

Cōmpārātīvā, cūm expōnā'tūr pēr quām,²⁸ āblātīvūm admī'tūnt : ūt,

Vī'lūs ārgēn'tum est aūrō, vīrtū'tībūs aūrūm. Hor.

[Id est, quām²⁹ aūrūm, quām vīrtū'tēs.]

TĀN'tō, quān'tō, hōc, ēō, et quō, cūm quībūsdām āllīs quāe mēnsūrām excē'ssūs signīficānt,³⁰ ī tēm ātā'tē, et nā'tū, cōmpārātīvīs et supērlātīvīs sās'pē jūngūn'tūr : ūt,

Tān'tō pēs'simūs ōm'nīum pōē'tā.

Quān'tō tu ōp'timūs ōm'nīum patrō'nūs. Catull.

Quō plūs hā'bēnt, ēō plūs cū'piunt.

Mā'jōr et māx'īmūs ātā'tē.

Mā'jōr et māx'īmūs nā'tū.

²⁸ And the adjective āllūs, *other*, or, *any other*, is in like manner followed by an āblatīve, as often as the conjunction quām, *than*, is by the figure ellipsis omitted after it : as, pūtās'nē āllūm āspīēn'tē bēātūm ? *thinkest thou any other than a wise man happy ?* Here we read āllūm āspīēn'tē for āllūm quām āspīēn'tēm. Also an ellipsis of quām, *than*, after the adverb mā'gis, *more*, in junction with an adjective or participle, may be similarly followed : as, ō lū'cē mā'gis dilēc'tā sōrō'rī, *O thou dearest to thy sister* (literally, *more beloved*) *than the light !*

²⁹ Quām, *than*, is often used (and with peculiar beauty) between two comparatives :—as, trīūm'phūs clā'rīōr quām grā'tīōr, *a triumph more splendid than acceptable*. And this conjunction is frequently understood after some adverbs of the comparative degree, followed by almost any case, the vocative and (perhaps) dative excepted. See Conjunctions. Sometimes, too, such āblatīves as sō'lītō, *than usual*, ā'quō, *than right*, nēcēssā'rīō, *than necessary*, are elegantly understood after comparatives of the neuter gender : as, si for'tē quīd āp'tūm ēx'it, *if, perchance, aught more fit or more to the purpose* (sō'lītō, *than usual*) *has gone forth* :—libē'rītūs vivē'bāt, *he lived more freely* (ā'quō, *than right*), that is, *he lived rather gaily and profusely*. And here it should be observed that in no instance is it necessary to omit quām, though such omission be, on many occasions, preferable. It may likewise be observed that when quām is expressed, the noun after it must be in the same case with the noun before it.

³⁰ Such as multō, *by much*, n'hlō, *by nothing* ; and the like. In rendering these two āblatīves into English, it is more elegant to leave out the word "by," which is the sign of the āblatīve case. Thus, we say mal'tō mē'līōr, *much better* ; n'hlō pē'jūs, *nothing worse* ; rather than "by much" and "by nothing." Again, in translating tān'tō and quān'tō, followed by a comparative, we in general use the definite article "the," instead of the verbal signi-

PRONOMINUM CONSTRUCTIO.

The Construction of Pronouns.

Mĕī, tūī, sūī, nōstrī, vēstrī, gēnitīvī primitīvōrum, pōnūn'tūr cūm pērsō'nā signīficā'tūr : ūt,

Lānguēt dēsīdē'rīō tūī.

Pignōrā cā'rā sūī. Virg.

Cæcūs ā'mōr sūī. Hor.

*Imā'gō nōstrī.*⁵¹

Mĕūs, tūūs, sūūs, nōstēr, vēstēr, pōnūn'tūr cūm āc'tīō·vēl pōssēs'siō rē'ī signīficā'tūr : ūt,

Fū'vēt dēsīdē'rīō tūō.

Imā'gō nōstrā :—

[*id ēst, quām nōs pōssīdē'mūs.*]

Hęc pōssēs'sīvā, "*mĕūs, tūūs, sūūs, nōstēr, ēt vēstēr,*" hōs gēnitīvōs pōst sē rēcīpiunt,—" *ipsīūs, solīūs, unīūs, dūō'rūm, trī'ūm, &c. om'nīūm, plū'rīūm, paucō'rūm, cūjūs-que :*"—ēt gēnitīvōs pārtīcīpīō'rūm, quī ād pīmitīvūm sūbāudī'tūm rēfērūn'tūr : ūt,

Dixī mĕā unīūs ō'pērā rēpūb'licām ēs'sē sū'vām. Cic.

Mĕūm solīūs pēccā'tūm cōr'rīgī nōn pōtēs't. Ibid.

— *Cūm mĕā nĕ'mō*

Scīptā lē'gāt vūlgō rēcītā'rē tīmēn'tīs.— Hor.

Dē tūō ipsīūs stū'diō cōnjēctūrām cē'pērīs. Cic.

Īn sūā cūjūs'quē laūdē p'rĕstān'tiōr.

Nōstrā om'nīūm mēmōriā.

Vēstrīs paucō'rūm rēspōn'dēt laūdībūs. Cic.

ficātion, "by so much," and "by how much." Thus, quān'tō supēr'blōr, tān'tō vīlīōr, *the prouder, the viler or less worth.* And the same observātion applies to quō, hōc, and hō : as, quō dīllīgēn'tiōr ēs, hō dōc'tōr āvā'dēs, *the more diligent you are, the more learned will you turn out or become.*

⁵¹ The personal and possessive pronouns are sometimes (but less correctly) used for one another : as, ādspēc'tū sūō, *at his or her sight*, for ādspēc'tū sūī, *at the sight of himself or of herself*, that is, *at the sight of the person speaking or doing.* And Plautus has lā'bōr mĕī, *the labour of me*, for lā'bōr mĕūs, *my labour.* Frequently, too, the poets, and occasionally the prose writers, employ the personal pronouns in the dative case, when, strictly speaking, possession is meant :—as, mī'hī mā'nūs, *the hand to me*, for mĕā mā'nūs, *my hand.* Similarly, also, are other pronouns, and nouns, usurped :—as, ēī cōr'pūs, *the body to him*, for ējūs cōr'pūs, *the body of him*, that is, *his body* ; pĕ'lāgō p'rōspēc'tūs, *a prospect to the sea*, for pĕ'lāgī p'rōspēc'tūs, *a prospect or view of the sea.*

Sŏi et *sŭis* rēcī'pōcā²² sūnt:—hōc. ēst, sēm'pēr rē-
flectūn'tūr ad id, quōd prācī'pūm in sēntēntiā prācēs-
sīt: ūt,

Pētrūs nī'miūm admīrātūr sē: pārcīt errō'ribūs sŭis.
Māgnō'pērē Pētrūs rōgāt, nē sē dē'sērās.

Hāc dēmōnstrātī'vā, hīc, *is'tē*, *ill'ē*, sic dīstīnguūn'tūr:
hīc mīhī prōxīmūm dēmōn'strāt; *is'tē*, ē'ūm quī ā'pūd tē
ēst; *ill'ē*, ē'ūm quī āb ūtrō'quē rēmō'tūs ēst.

Hīc et *ill'ē*, cūm ad dū'ō āntēpō'sitā rēfērūn'tūr, hīc
plērūm'quē ad pōstēriūs, *ill'ē* ad prīūs rēfēr'tūr:²³ ūt,

Quōcūn'que āspī'ciās, nī'hīl ēst nī'sī pōn'tūs et ā'ēr:
Nū'bībūs hīc tū'mīdūs, fūc'tībūs ill'ē mī'nāx. Ovid.

VERBORUM CONSTRUCTIO.

The Construction of Verbs.

I. Nōmīnātī'vūs pōst Vēr'būm.

The Nominative Case after the Verb.

VĒR'BA sŭbstantī'vā; ūt *sūm*, *fō'rēm*, *fī'ō*, *ēxī'stō*; vēr'-
bā vōcān'dī pāssī'vā; ūt *nō'mānōr*, *āppel'lor*, *dī'cōr*, *vō'cōr*,

²² Whenever the English word 'self' can be added to *him*, *her*, or *it*, (or 'selves' to *them*), the Latin word "sŭi," and none other, is proper, and necessary: and, in the same manner, whenever the English word "own" can be added to *his*, *her*, *its*, or *their*, the possessive "sŭis," and none other, is correct. Thus, *Cato owns he erred*, *Cātō sē pēcās sē fātū'tūr*. *Cato killed himself with his (own) sword*, *sŭō sē glādīō cōnfē'cīt Cātō*. *Cato thinks badly of Caesar: conceives he is studying new projects, that is, aiming at a revolution*, *dē Cēsārē mā'lē sēn'tīt Cātō*; *ē'ūm stūdērē nō'vīs rē'būs ārbītrā'tūr*. Hence *sŭi* and *sŭis* are reciprocals, only when the discourse is continued respecting the same person or persons, thing or things.

²³ But sometimes, even in the best authors, we find *hīc* referring to the former, and *ill'ē* to the latter of two persons or things before mentioned. For instance, in Ovid:—*sic dē'ūs et virgo est; hīc spē cē'lōr, ill'ā timō'rē, thus the god is, and maiden; he swift with hope, she with fear*. Joined to a noun, *ill'ē* generally expresses éminence; *is'tē*, contempt:—as, *ālēxān'dōr ill'ē māgnūs, Alexander the Great, or, Alexander that great man; is'tē ā mīllūs, that rival, speaking contemptuously*. Yet *is'tē* has not, indeed, always this meaning; for in Virgil, the most approved reading is "*is'tē Dē'ūs*," *that god of thine*, admirably. Eclogue I. 19. But many editions have *ill'ē Dē'ūs*. See my note on that verse, in the *Bucolics* of Virgil literally translated by me into English prose, from the text of Heyne.

nūn'cūpōr; ēt īs sīmīlīā, ut vī' dēōr, hā'bēōr, zā'vī'mōr, ū-
trīn'quē cōs'dēm cā'sūs hā'bēt: ³⁴ ūt.

Dē'ūs est sūm'mūm bō'nūm.

Pērpūsil'ī vōcānt'ūr nā'nī.

Fī'dēs rēligiō'nīs nō'strāe fūndāmēntūm hā'bēt'ūr.

————— Nātūrā bēat'is ³⁵

ōm'nībūs ē's'sē dē'dīt: Cland.

Y'tēm ōm'nīā fē'rē vēr'bā pōst sē adjēctīvūm admīt'tunt,
quōd cūm nōmīnātīvō vēr'bī cā'sū, gē'nērē, ēt nū'mērō ³⁶
cōncōr'dāt: ūt,

Pī'ī ō'rānt tā'cītū.

Mā'gūs pās'tōr dōr'mit sūpī'nūs.

II. Gēnītīvūs pōst Vēr'būm.

The Genitive Case after the Verb.

Sūm gēnītīvūm ³⁷ pōs'tulāt, quō'tiēs signīficāt pōssēsī-

³⁴ And all verbs of gesture, that is, verbs betokening bodily aspect or position:—as, *ē'ō, I go*; *incē'dō, I walk*; *sē'dēō, I sit*; *cū'bō, I lie*; *dōr'miō, I sleep*; and many of the like sort: thus, *incē'dō clāv'dūs, I walk lame*; *ōpōr-ēt mī'lītēm excū'bārē stā'n'tēm, it behoves a soldier to watch standing*. These verbs, however, are included among those to which the next Part of the Rule applies; only instead of an adjective they have sometimes a substantive in apposition with them:—as, *incē'dīt rēx, he walks a king*; that is, *his manner of walking is majestic or that of a king*.

³⁵ This dative “*bēat'is*” might (though not so elegantly) be the accusative case “*bēat'ōr*,” the pronoun “*ī'īs*” being understood before “*zā'vī*.” Thus, in Terence, we find,—*vō'bis expēdīt zā'vī bō'nās, it is expedient for you to do good women*. And several other passages of the same kind might be quoted.

³⁶ An adverb in English is often expressed (with elegance) by an adjective in Latin, which adjective agrees with the nominative case to the verb,—as in the two Examples given with this Part of the Rule, in the E'ton text. To these a multitude of other Examples might be added:—but we shall content ourselves with the few following: *tē'cēō mī'lītū, I hold my peace much*; *ē'p- quōr frē'quēns, I speak often*; *scrībō ēpī'stōlās rarī'ssimās, I write letters very seldom*; in which the use of an adjective (for an adverb) is altogether at variance with our idiom. But we reconcile ourselves (easily enough) to an adjective in the nominative case after any transitive verb, (when such adjective agrees with the nominative case to the verb,) as often as the English participle “*being*” can make perfect sense, when placed between the nominative case to the verb, and the adjective which follows: thus, *nō ēssēt'cās bī'bērē vī'nūm jē'sū'nūs, do not accustom (yourself) to drink wine fasting, that is, you being hungry*. In many instances of this sort an adverb in Latin, and an adjective in English, would be preposterous,—because contrary to the usage of the two languages, respectively.

³⁷ Whenever *sūm* is followed by a genitive, that genitive is always governed by some substantive understood: thus, *hāc vē'stīs est pā'tris, this garment*

Ōnem, ōff'icium, sig'nām, aut id quōd ad rem quāmp'xim p'rtinet: ūt,

P'cūs est Mēl'pōē.

Adōlescēntis est mājōres nātū rēverēri. Cic.

Excipiūntur hī nōmīnātīvi, mē'um, tū'um, sū'um, nōs-trūm, vēs'trūm,³⁸ hūmānūm, bellū'nūm, ēt sim'ilia: ūt,

Nōn est mē'um cōn'tra auctōritātē sēnātūs dī'cēre. Cic.

Hūmānūm est irāscī.

Vēr'bā ācessāndī, dāmnāndī, mōnēndī, ābsōlvēndī, ēt sim'ilia, gēntīvūm pōstulānt, quī crīmēn signīficāt: ūt,

Qui al'terum incūsāt p'obrī

Ūm ip'sūm se intū'eri opōr'tet. Plaut.

Scēl'ēris cōndēm'nāt gēnērūm sū'um. Cic.

Admōnē'tō illūm p'istīncē fōrtū'nā.³⁹

Fūr'tī ābsōlūtus est.

Vēr'tūtūr hīc gēntīvūs āliquāndō īn āblātīvūm vėl cūm p'rēpōsītīōnē vėl s'īnē p'rēpōsītīōnē;⁴⁰ ūt,

Pūtā'vī ē'ā dē rē tē'ē'ē' admōnēndūm. Cic.

Sī īn mē īn'quūs ēs jū'dex, cōndēm'nā'bō ēō'dēm' ē'gō tē' crīmīnē. Ibid.

• *ŪTĒRQUĒ, nūll'us, āl'tēr, nēū'tēr, āl'tiūs, ām'bō,—ēt sūp'rlātīvūs grādūs,—nōn, n'āl' īn āblātīvō, id gēnūs vēr'bis jūngūntūr: ūt,*

Accūsās fūr'tī, ān stū'p'rī? ūtrōquē, vėl dē ūtrōquē:

is father's, that is, hīc vēs'tis est vēs'tis mē'i p'ō'tris, this gārment is the gārment of my fāther:—hence the sēveral Exāmples gīven ūnder this Rule bēlōng mōre p'rōp'rly to the Rule "Quām dōo sūbstāntīvō dī'c'tōrā signīficātīōnīs cōncūrrunt, &c." and p'artīcūlārly to thāt p'art of it "Pōnītūr īntrōquā m gēntīvō tōntēm, &c."

³⁸ Not ūnly īn the nēū'ter gēnder, but ālso īn the māsculīne and fēminīne gēnders, are thēse p'ossēssīve p'rōnōuns ūsēd:—thū, hīc cō'dēx est mē'ūs, this bōok is mīnē: īl'lī dō'mūs ē'rāt tū'ā, thāt hōusē wās thīnē:—yēt the dātīve of the p'rīmītīve is, īn mōst īnstāncēs, mōre ēlēgānt: sē, hīc cō'dēx est mī'hl, this bōok is to mē: īl'lī dō'mūs ē'rāt tū'ā, thāt hōusē wās to thēe or wās thīnē.

³⁹ Vēr'bs of Wārning or Admōnīshīng are sōmētīmes fōllōwēd by twō accūsātīve cāsēs. Sēe the Rule "Vēr'ba rogāndī, docēndī, &c." ūnder the hēad of ACCUSATĪVUS POST VERBUM.

⁴⁰ Vēr'bs of Wārning or Admōnīshīng, whēn fōllōwēd by an āblātīve cāsē, hāvē ālwāys sōmē p'rēpōsītīōn (gēnērāly dē, of or cōncērnīng,) exp'rēssēd wīth the nōun whīch spēcīfēs the sūbjēct of admōnītīōn.

āmbō'būs, vel dē āmbō'būs: neū'trō, vel dē neū'trō.
Dē plūr'imis sī'mul accūsā'rīs.

SĀ'TĀGŌ,⁴⁰ *mīserēōr*, et *mīserēs'cō*, gēn'tīvum pōstū-
lānt: ūt,

Is • • *sūā'rūm* rē'rūm sā'tāgīt. Ter.

————— *Ō'ō* mīserē'rē lābō'rūm

Tantō'rūm, mīserē're ā'nīmāe nōn dīg'nā fērētis. Virg.
Et gē'nērīs mīserēs'cē tū'i.⁴¹ Stat.

RĒMĪNĪS'cŌR, *ōblīvīs'cŌR*, *mēmīnī*,⁴² *rēcōr'dŌR*, gēn'tī-
vum, aut accūsātīvum, ādmīt'tunt: ūt,

Dā'tāe fī'dēi rēmīnīs'cītūr.

Prō'priūm est stūllī'tiāe āliō'rūm v'itā cēr'nērē, ōbli-
vīs'cī sūō'rūm. Cic.

Fā'ciam ūt hū'jus lŏ'cī • • • sēm'pēr mēmī'nērīs. Ter.

Hęc ō'lim mēmīnīs'sē jūvā'bit. Virg.

Hū'jus mērītū in mē rēcōr'dŏr. Cic.

Sī rī'tē āudītā rēcōr'dŏr.

PŪ'TĪŌR,⁴³ aut gēn'tīvō, aut āblātīvō, jūn'gītūr: ūt,

Rōmā'nī signō'rūm et ārmō'rūm pŏt'ī sūnt. Sallust.

Egrēs'si ōptātā pŏt'fūn'tūr *Trŏ'ēs* ārē'nā. Virg.

⁴⁰ *Sā'tāgŏ* is a compound of *sāt*, enough; and *ā'gŏ*, I do or I act:—hence the expression *sā'tāgŏ rē'rūm* is (in plain language) *ā'gŏ sāt (vāl sātīs) rē'rūm*.

⁴¹ The verbs *mīserēōr* and *mīserēs'cō* are followed by a genitive case,—but which genitive is governed by “*cau'sā*, for the sake of;” or by some other substantive of similar import, omitted by the figure-ellipsis.

⁴² Each of these verbs *rēmīnīs'cŏr*, *mēmīnī*, and *rēcōr'dŏr* differs a shade in meaning from either of the other two: thus, the first signifies, “I recollect;” the second, “I think of, or, I remember;” and the third, “I recast to mind.” Sometimes *mēmīnī* signifies “I mention or I speak of;” and in that sense it is joined to a genitive only,—or to an ablative (preferably) with the preposition *dē*:—thus, *dē tē mēmīnīt*, he made mention of thee or he spake of thee. The phrase *vē'nīt vel vē'nīt mī'hī in mēn'tēm*, it comes or it came to me into mind or it comes or came to my mind, is elegantly used for *mēmīnī*, in the sense of “I think of or I thought of;” and then the thing thought of may be the nominative case to *vē'nīt* or *vē'nīt*: else it may be the genitive; or the ablative governed by the preposition *dē*.—And here it ought, indeed, to be observed that the Latin poets in imitation of a Greek idiom, occasionally join other verbs (than those here given) to the genitive case:—for example, *ābet'ī nŏō*, I abetain, *dē'sīnd*, I desist, and some others: but in this they are not rashly to be followed.

⁴³ According to the more ancient mode of writing, *pŏ'tiŏr*, and in like manner *fūn'gŏr*, and *ā'fŏr*, had an accusative case:—but in later authors all these verbs govern an ablative; only *pŏ'tiŏr* admits likewise of the genitive of such

III. DĀTĪVŪS PŌST VĒR'BŪM.

The Dative Case after the Verb.

ŌM'NĪĀ VĒR'BĀ RĒGŪNT DĀTĪVŪM ĒJŪS RĒĪ, CŪĪ ĀLIQUĪD
ĀCQUĪRĪTŪR, ĀŪT ĀDĪMĪTŪR: ⁴⁴ ūt,

MĪHĪ ĪS'FIC NĒC SĒRĪTŪR, NĒC MĒTĪTŪR. Plant.

Quis tē mīhī cā'sūs ādēmīt? Ovid.

HUIC RĒ'GŪLĀ ĀPPĒNDĒNT VĀ'RĪĪ GĒNĒRĪS VĒR'BĀ.

I. IMPRĪMIS, VĒR'BĀ SĪGNĪFĪCĀN'TĪĀ CŌM'MŌDŪM, ĀŪT ĪN-
CŌM'MŌDŪM, ⁴⁵ RĒGŪNT DĀTĪVŪM: ūt,

NŌN PŌTĒS MĪHĪ CŌMMŌDĀ'RĒ, NĒC ĪNCŌMMŌDĀ'RĒ.

substantives as the following, *rēs, impē'rĭum, ūrbs, cōvitiā, rēg'nūm, āra, āg-
nā, ā'mā*, by virtue of the noun *pōtēstā'tē, pōwer, sūm'mā, absolute noay*, or
some such like, omitted by the figure ellipsis, but clearly understood to be (to
all intents) a part of the sentence.

⁴⁴ The dative case of the *Person*, or *Thing*, to which a verb points; or for
which any action is either done, or intended; or by which some acquisition is
made, or loss sustained,—is employed after any verb so pointing, or denoting
the action, acquisition, or loss,—whether such verb be transitive or intransitive,
active or passive. When the verb is transitive, the noun, which is the immē-
diate object of the verb, must be in the accusative; while the noun, to which
the subject of the verb refers, must be in the dative:—thus, *tā'liā mŭ'tā jā'cē
vēr'bā fāvillā, throw such words as these to the dumb embers*; *cū'rā mīhī hūne
lĭ'brŭm, take care of this book for me*; *dōcē'bō t'hi gnā'tim, I will teach thy
son for thee*. Hence may almost any verb whatever admit a dative case after
it. Sometimes there is in a sentence, an ellipsis of the object after a transitive
verb,—that is, an ellipsis of the accusative case; whilst the noun, to which the
verb points, is expressed in the dative case:—for example, *tĭ'mēd t'bi, I fear
for thee*, understand *pōr'cŭlŭm, danger*, else *āliquĭd māl', something of ill*:
whereas “*tĭ'mēd tē*” would signify “*I fear thee*,” or, in other words, “*I am
afraid of thee*.” And here it may be noticed that the poets, by a Greek idi-
om, often use a dative case after verbs both of the active and passive voice, in-
stead of an ablative with a preposition:—as, *t'bi cār'tēt, he can vie with thee*, for
tē cŭm cār'tēt; again, *tŭr'bā mĭx'tŭs ĩnēr'tĭ, mingled with the listless crowd*, for
cŭm tŭr'bā mĭx'tŭs ĩnēr'tē; or, *hāc mīhī ōblĭ'tā sŭnt, these things are forgotten
to me*, for *ā mē ōblĭ'tā, forgotten by me*. Respecting *ōblĭ'tā* in a passive
sense, see the note on *DEPERSONT VERBS*, page 84, above.

⁴⁵ To this head may be referred Verbs of *Profit* or *Advantage*; of *Heal-
ing*; of *Gratification*; of *Favour, Consent, Succour, Complaisance*; of *Fawn-
ing* or *Flattery*; and of *Allurement*: with their several opposites; as those of
Loss or *Disadvantage*; of *Hurt*; of *Displeasure*; of *Discountenance* and *Im-
partiality*; of *Denial, Opposition, Incivility*; of *Detraction, Contumely* or *Re-
proach*; of *Intimidation* and *Repulsion*:—also verbs of *Endurance* and *For-
bearance*; of *Congratulation*; of *Caution* and of *Apprehension*; of *Offending*
and *Defending*; of *Grudge, En'vy, Mālice, Rancour*, and a vast many more;
whereof some are transitive and others neuter.

Ex his, *jū'vō, lā'dō, delē'tō*, et aliā quā'dām, ⁴⁶ accusati-
vum ex'igunt: ut,

Fēs'sum qui es plū'rimum jū'vāt.

II. Ver'bā compāran'di rē'gunt datī'vum: ut,

— *Sic pār'vis compō'nere mā'gnā solē'bām.* Virg.

Intēr'dum ver'ō ablatī'vum cūm prāpōsitō'nē cūm; in-
tēr'dum accusati'vum cūm prāpōsitō'nibus *ad* et *in*ter:—
ut,

Cōmpārō Virgī'līum cūm Hōmērō.

Sī ad ē'um cōmpārātūr, nī'hil est.

Hāc nōn sūnt in'ter sē cōnferē'ndā.

III. Ver'bā dān'di et reddēn'di ⁴⁷ rē'gunt datī'vum: ut,

Fōrtū'nā mūltis dat nī'mis, sātis nū'lī. Mart.

Ingrātus est, qui grātiam bē'nē mēren'ti nōn repō'nit.

IV. Ver'bā prōmittēn'di ac solvēn'di rē'gunt datī'vum:
ut,

*Quā t'ibi prōmit'tō, ac recī'piō sanc'tis'simē ē'ssē ob-
ser'cātūrūm.* Cic.

Es aliē'nūm mī'hi nūmērāvīt. Ibid.

V. Ver'bā impērān'di, et nūntiān'di, rē'gunt datī'vum:
ut,

Impērāt aut ser'vīt collēctā pecū'nā cui'quē. Hor.

Quid dē quo'quē vī'ro, et cui dī'cas, sē'pē vidē'tō. Ibid.

Ex'cipē rē'gō, gūbēr'nō, ⁴⁸ quā accusati'vum hā'bent,—
tēm'perō et mō'derōr, quā nūc datī'vum, nūc accusati-
vum hā'bent: ut,

Lū'nū rē'gīt. mēn'sēs; or'bēm Dē'us ip'sē gūbēr'nāt.

⁴⁶ Such as *offēn'dō, I offēnd*; which is also an exception to the Rule "Datī'vum fer'mē rē'gunt ver'bā cōmpō'sitā, &c. page 177, below.

⁴⁷ To this class may be referred Verbs of *Assigning, Allōtting, Bequeāth-
ing, Bestōwing, Impārting, Reccīving, Sēnding, Brīnging, Introdūcing, Pre-
sēnting, Joining, Mīngling, Concēding, Refūsing, Remītting, Forgīving, De-
nūering up, and Tāking away*, with sēveral others of like import.

⁴⁸ With these two may be conjoined *jū'bēō, I order* or *I bid*, and *dō'mō, I tame* or *I māster*: both which are verbs of kindred meaning, though not strict-

Tēm'pērāt ip'se s' bī.—Sōl' tēm'pērāt ōm'nīā lū'cē.
Hic mōdērātūr ē'quōs,—quī nōn mōdērā'bitūr ī'rāe.

VI. Vēr'bā fidēn'dī⁴⁹ dātī'vūm rē'gūnt : ūt,

———— Vā'cūis cōmmīt'tērē vē'nīs
nīl nī'sī lē'nē dē'cēt. Hor.

VII. Vēr'bā ōbsēquēn'dī, ēt rēpūgnān'dī, dātī'vūm rē'gūnt : ūt,

Sēm'pēr ōbtēm'pērāt pī'ūs fī'līūs pā'trī.
Ignā'vis prēcipūs fōrtū'nā rēpūg'nāt.

VIII. Vēr'bā mīpān'dī, ēt irāscēn'dī,⁵⁰ rē'gūnt dātī'vūm : ūt,

ŭtrī'quē mōr'tēm ēst mīnītātūs. Cic.
Adōlescēn'tī nī'hīl ēst quōd succēn'sēām. Ter.

IX. SŭM, cūm cōmpōsītīs, prā'tēr pōs'sūm, rē'gīt dātī'vūm : ūt,

Rēx pī'ūs ēst rēpūblicāe ōrnāmētūm.
Mī'hī nec ōb'ēst, nec prō'dest.

Dātī'vūm fēr'mē rē'gūnt vēr'bā cōmpōsītā cūm hīs ad'vēr'bīs, bē'nē, sŕ'tīs, mā'lē,—ēt cūm hīs prāepōsītīō'nībūs, prāe, ad, cōn, sūb, ān'tē, pōst, ōb, īn, īn'tēr :⁵¹ ūt,

Dī'i tī'bī bēnēfā'ciānt. Ter.
Ē'gō mē'is mājō'rībūs vīrtū'tē praelūxī. Cic.
īntēmpēstī'vē qui ōccūpā'to adlū'sērīt. Phædr.
Cōndū'cīt hōc tū'cē laū'dī.
Cōnvīx'īt nō'bīs.
Sūb'ōlēt jā'm ūxō'rī quōd ē'gō mā'chīnōr.

ly verbs of *Commanding* or of *Ruling* : and, in like manner, *vin'cō, I conquer*, which is still more different in sense.

⁴⁹ With Verbs of *Confiding* or *Trusting* may be coupled those of *Believing* and *Discrediting*, and likewise Verbs of *Persuading* and *Undecieving* : but all these come properly under the head of *Verbs of Giving*.

⁵⁰ The Latin and English idioms (it may be perceived) are at considerable variance in verbs of this description :—for we say, “to threaten a person with death,” whereas the Romans said, “to threaten death to a person :” again, we say, “to be angry at a thing or with a person,” whereas the Latins said, “to be angry to a thing or person.”

⁵¹ To which may be added *sūp'ēr* : but many verbs compounded with this last are not put *acquiratively* : thus *tēr'rām sūp'erg'ērē, to heap up the earth*, without specifying “to whom or for what.”

Iniquis simam peccem fascesimo bello antefero. Cic
Pospo'no famæ peccam.

—*Ē a quō niam nēmini obtrūdi pōt' est,*
ī'tur ad mē. Ter.

Impēndēt om'nibus pēri'culūm.

Nōn sōlūm intēfuit hīs rēbūs, sed etiam prāfū-
it. 52. Cic.

Nōn paucā ex hīs mūtāt dātivūm aliquōtēs in āll-
ūm cāsūm : 56 ūt,

Prāstāt ingēnō āllūm. Quinct.

Est, prō hābēō, rēgīt dātivūm : 54 ūt,

Est mīhī nām'quē dōmī pātēr, est injūstā nōvēr'cā.

Huic simīlē est sup'pētīt : ūt,

Paup'p' ēnīm nōn est, cui rērum sup'pētīt ūsūs. Hor.

⁵² This example belongs more properly to the Rule "Sum, cum composi-
 tis, præter possum, régi dativum," than to "Dativum semel regunt verba
 composita, &c."

⁵³ These are chiefly verbs compounded with the preposition præ, before, or
 ante, before: many of which compounds take an accusative in preference to a
 dative, especially where a dative case may be understood after the immediate
 object expressed with the verb; or where the régime of the simple verb is the
 accusative case: others, again, take an accusative or a dative indifferently; and
 others, a dative only. Verbs compounded with the rest of the prepositions men-
 tioned, frequently have the same preposition (or one of like meaning) set be-
 fore the substantive which follows the verb: and sometimes, if the preposition
 govern an accusative case, the substantive is put in the accusative case, with an
 omission of the preposition, — being governed either by the preposition under-
 stood, or by that in composition with the verb.

⁵⁴ This is a prevailing idiom of the Latin language, borrowed (originally)
 from the Greek; and is much more elegant than the use of the verb hābēō.
 In fact it would be almost a barbarism to say, hābēō dōmī pātēr, hābēō in-
 jūstā nōvēr'cām! Here, then, we may observe, that the word which seems
 (in English) to be the nominative case, is actually the dative in Latin; while
 the word which to us is the accusative, is, in the idiom of that language, the
 nominative. It therefore follows by analogy, that if the word which, with us,
 is the nominative, be converted into the accusative (in Latin) by the omission
 of the conjunction "that," which answers in Latin to "quod or ūt," then the
 verb EST must be in the infinitive mood; but still followed by a dative of the
 word which, in our idiom, is the nominative: as, I know thou hast not money,
 scīō tibi nōn ēs'ē argētūm; literally, I know money not to be unto thee. In
 like manner is dē est, it is wanting, (followed by a dative,) very appropriately
 used for cūrēō, I want; — thus, for example, plūrimā mīhī dē sūnt, very mā-
 ny things are wanting to me or I want very many things. In the third person,
 both singular and plural of all the tenses and moods, are these verbs thus u-
 surped, and with elegance as it respects the Latin tongue.

SŮM, cŭm mŭltis a'ltis, gĕmĭnŭm admĭ'tit dātĭvŭm :
 ŭt,⁵⁵

Exĭ'tio est a'vidis mārē nau'tis. Hor.

Spē'rās tĭ'bi laū'di fō'rē, quōd mĭ'hi vĭ'tiō vēr'tis?

Est ŭ'bi hic dātĭvŭs, tĭ'bi, aut sĭ'bi, aut ē'tiām mĭ'hi, ē-
 lĕgān'tiā caū'sā ad'ditŭr : ŭt,

Sŭō sĭ'bi glā'dio hūnc jŭ'gūlō. Ter.

IV. Accūsātĭvŭs pōst Vĕrbŭm.

The Accusative Case after the Verb.

VĒR'BA TRĀNSĪTĪVĀ⁵⁶ cŭjŭscŭn'quĕ gĕ'nĕrĭs, sĭvĕ ac-
 tĭvĭ, sĭvĕ dĕpōnĕn'tis, sĭvĕ cōmmŭ'nĭs, ex'lgŭnt accūsā-
 tĭvŭm : ŭt,

Pĕrcōntātō'rēm fŭ'gĭtō, nām gār'rŭlŭs ū'dem est. Hor.

Apĕr ā'grōs dĕpōpŭlātŭr:

Imprĭ'mis vĕnĕrārē dĕ'ōs.

Vĕrbā Neŭ'trā accūsātĭvŭm hā'bĕnt cōgnā'tē signĭfĭ-
 cātĭō'nĭs : ŭt,

Dŭ'rām sĕr'vĭt sĕrvĭtŭ'tĕm.

SŪNT QUĒ fĭgŭrā'tē accūsātĭvŭm hā'bĕnt : ŭt,

— *Nĕc vōx hō'mĭnĕm sō'nāt : ō dĕ'ā, cĕr'tē!* Virg.

Vĕrbā rōgān'dī, dōcĕn'dī, vēstĭĕn'dī, cĕlān'dī, fĕ'rĕ dŭ-
 plicĕm rĕ'gŭnt accūsātĭvŭm : ŭt,

Tŭ mō'dō pōs'cĕ dĕ'ōs vĕnĭām. Virg.

⁵⁵ Particularly when there is in the sense of the expression something, more or less, of the meaning of the verbs *ā'fĕrō, I bring, dŭ'cō, I esteem or reckon, trĭ'bŭō, I give or ascribe, vĕr'tō, I turn or impute, and a few others of similar import*; for besides the dative of the person there is often a dative of the *result or effect*; or of the *light* in which the object is regarded; or of the *design* with which a thing is done, or of the *purpose* for which it is intended. To this Rule belong such phrases as the following:—*dā'dit mĭ'hi dō'nō, he gave it me a present: rĕlĭ'quit tĭ'bi pig'nōri, he left it to thee a pledge: Is rĕ'gi dic'tō aŭ'dĭĕns nōn ē'rāt, he was not hearing (that is, obedient) to the king's command, literally, to the saying to the king: est mĭ'hi nō'mĕn Iōā'nĭ Hĕffōr'diō, the name is to me John Héfford, in other words, John Héfford is my name or my name is John Héfford.*

⁵⁶ By Verbs *Transitive* we must understand all verbs which have a *strictly active signification*, that is, which express an action passing on to some pec-

Dēdōcē'bō tē ī'stōs mō'rēs.

Rādī'cūlum ēst te ī'stūc me ādmōnērē.⁸⁷ Ter.

In'dūit sē cāl'cēōs⁸⁸ quōs pri'ūs ex'it'ērāt.

ē'ā nē mē cē'lēt.⁸⁹ cōnsūēf'c'cī f'ī'līūm. Ter.

Hūjūs'mōdī vē'r'bā ē'tīām īn pāsī'vā vō'cē āccūsātī'vūm
pōst sē hā'bēnt : ūt,

Rōs'cērīs ex'tā bō'cīs.

Nō'mīnā āppellātī'vā āddūn'tūr fērē cūm prāpōsītī'o-
nē vē'r'bīs, quās dē'nōtānt mō'tūm : ūt,

Ad tēmplūm Pāt'lādīs f'bānt.

V. Ablatī'vūs pōst Vērbām.

The Ablative Case after the Verb.

Quō'vis Vē'r'būm ādmīt'tit āblatī'vūm signīfīcāntēm
īnstrūmētūm, aut caū'sām, aut mō'dūm⁹⁰ actī'ōnīs : ūt,

Hī j'ā'cūlis, ī'l'lī cēr'tānt dēfēn'dērē sāk'īs. Virg.

son, or thing, as the direct and immediate object of the verb.—Several *transitive verbs*, however, after which an accusative case is seldom or never expressed, though always implied, may be mistaken for *neuter verbs*: such, for example, as, nū'bō, *I cover*, sūp'plēō, *I fold downwards*, īndūgēō, *I indolge*, īgnōs'cō, *I notice not*, and a great many more, followed generally by a dative, with an accusative understood.

⁸⁷ Though Verbs of *Teaching* and *Admonishing* have frequently two accusatives, namely, one of the *Person*, and one of the *Admonition*, yet sometimes (and even elegantly) after the latter, the thing which is the *subject of admonition* is expressed in the genitive case; or in the ablative with the preposition *dē*, or of concerning:—as, ādmō'nēs tē dē'f'c'cī, *I remind you of your duty*; dē hāc rē tē sē'plūs ādmō'nūi, *I have often and often warned you of this circumstance*. Again, Verbs of *Asking* sometimes change the accusative of the *person* into an ablative with a preposition:—as, hōc ā tē p'ē'd, *this I ask of thee*: and several Verbs of *Interrogating* retain the accusative of the *Person*,—but change the accusative of the *Thing* into the ablative with the preposition *dē*.

⁸⁸ Verbs of *Clothing* have more commonly, instead of two accusatives, the accusative of the *person*, and the ablative of the *vesture* without a preposition: as vē's'tīt sē pūr'pūrā, *he arrays himself in purple*: also, the two verbs īn'dūō, *I put on*, and ex'ūō, *I put off*, have not unfrequently the *vesture* in the accusative, and the *person* in the dative: as, thōrā'cēm ā' bī īn'dūit, *he put upon himself his corslet or breast-plate*.

⁸⁹ The verb *cē'lō* is oftentimes followed by the dative of the *person* and the accusative of the *thing*: else, by the accusative of the *person*, and the ablative of the *thing* governed by the preposition *dē*.

⁹⁰ A preposition is, very frequently, expressed with nouns signifying either the *Cause* or the *Manner*: as, prē gau'dīō, *for joy*, cūm sūm'mō lābō'rē, *with the greatest labour*: or, if the preposition govern an accusative case, the noun

Vehēmēntēr īrā ēxcān'dūlt.

Mī'rā cēlērītātē rēm pērēgīt.

Quibūs'dām vēr'bis sūbj'cītūr nō'mēn prētī In āblā-tī'vō cāsū : ūt,

Tērūn'cīō, seū vītō'sā nū'cē nōn ē'mērīm.

Multō'rūm sān'gūlnē āc vūlnērībūs ēā *Pā'nīs* vīcīb'riā stētīt. Liv.

*Vīlī, paū'lo, mī'nimō, māg'nō, nī'miō, plū'rīmō, dīmī'diō, dū'plō,*⁶¹ pēr sē sē'pē pōnūntūr, sūbaudītā vō'cē prētīō : ūt,

Vīlī vē'nit trētīcūm.

Ēxcīpūntūr hī gēntī'vī sī'nē sūbstāntī'vis pō'stī; tān'tī, quān'tī, plū'rīs, mīnō'rīs, tāntī'dēm, quāntī'cīs, quāntī'libēt, quāntīcūn'quē, &c : — ūt,

Tān'tī ē'rīs ā'līs, quān'tī tībī fū'ēris. Cic.

FLō'cī, nau'cī, nī'hīlī, pī'lī, ā'ssīs, hū'jūs, tērūn'cī, vēr'bis āstīmān'dī pēcūliārītēr āddūntūr : ūt,

Ē'gō īllūm flōc'cī pēn'dō,—nēc hū'jūs fā'cīō, quī mē pī'lī āstīmāt.

Vēr'bā ābūndān'dī, īmplēn'dī, ōnērān'dī, ēt hīs dīvēr'sā,⁶² āblātī'vō jūngūntūr : ūt,

āmō're ābūn'dās, *ān'tīphō.* Ter.

Sū'lā ōm'nēs sū'ōs dīvī'tīs ēxplē'vīt. Sall.

Tē quī'būs mēndā'cīs hō'mīnēs ēvī'sīmī ōnērārūnt !

Tē hōc crīmīno ēx'pēdī. Ter.

is put, accordingly, in the accusative; as, prōp'tēr āmō'rēm, *for love*, ōb cūl'pām, *for the fault*, pēr dē'dēcūs, *with disgrace* :—but with the *Instrument*, a preposition is never used; for we cannot say scrī'bō cūm cā'lāmō, but scrī'bō cā'lāmō, *I write with a pen*; neither can we say cūm ō'cūlīs vī'dēs, but ō'cūlīs vī'dēs, *I see with my eyes*. Yet with the *Instrument* as a *Concomitant* the preposition is generally expressed; as, īngres'sīs ēst cūm glā'diō, *he entered with a sword*, that is, *having a sword about him or in his hand*.

⁶¹ With several others of like import; as, pēr'māg'nō, *for very much*; pā'vō, *for little*; pērpār'vō, *for very little*:—and sometimes, nī'hīlō, *for nothing*, either with, or without, the preposition prō, *for*,—especially after the verb hī'bēs, *I regard or value*.

⁶² To this Rule belong Verbs of *Bereaving* or *Plundering*; such as, ō'r'bō, spō'līb, &c :—thus, ō'r'bās pī'trām jūvēntī'tē, *thou bereavest thy country of her youth*; mē bō'nīs spō'lī'vīt, *he plundered me of my goods*.

Ex quibŭs quædã nōn nūnquam gēnitiuūm rēgunt :
ūt.

Implēntūr vētēris Bācchī, pīnguīs quē fēri nā. Virg.
— Quāsi tu hūjūs indigēas patrīs. Ter.

FŪNGŌR, frū'ōr, ūtōr, vēs'cōr, dig'nōr, mūtō,⁶³ cōm-
mū'nīcō, sūpersē'dēō, āblatiuō jūnguntūr : ūt,

Quī ādīpīscī vē'rām glō'riām vōlēt, jūst'itīe fungā-
tūr offī'cīs. Cic.

Optīmūm est ālīē'nā frūī īnsā'nīā.

īn rē mā'lā, ā'nīmō sī bō'nō ūtā'rē, jū'vāt.

Vēs'cōr cār'nībūs.

Haud ēquidē m tā'li mē dig'nōr hōnō'rē. Virg.

Dī'rūt, cō'dī'fīcāt, mūtāt quād'rātā rōtū'dīs. Hor.

Cōmmūnīcā'bō tē mēn'sā mē'ā.

Vērbō'rūm mūltitū'dīnē sūpersēden'dūm est.

MĒRĒŌR, cūm ādvērbīs bē'nē, mā'lē, mē'līūs, pē'jūs,
optīmē, pēs'simē, āblatiuō jūn'gītūr, — cūm prāpōsitiō'nē
dē: ūt,

Dē mē nūn'quam bē'nē mē'rītūs est.

Quædã accipiēn'dī, distān'dī, ēt aūfērēn'dī vērbā, ā-
liquān'dō dātīuō jūnguntūr : ūt,

Pau'l'lūm sēpū'l'tē dīs'tāt īnē'tīe

Cēlā'tā vīr'tūs. Hor.

Ēripē tē mō'rā. Ibid.

Quībūs libēt vērbīs ād'dītūr āblatiuūs⁶⁴ ābsōlūtē sūm-
ptūs : ūt,

Impērān'tē Aūgūs'tō, nā'tūs est Chrīs'tūs ; impērān'-

⁶³ Mūtō, and (in like manner) dig'nōr, and cōmmū'nīcō, gōvern an accūsative case, but requīre moreōver an āblative to cōmplēte the sense : thus, mūtō gā'lēām tō'gā, I change a hēlmet wīth (or for) a gown : mē dig'nōr hōnō'rē, I deem mysēlf wōrthy of hōnour. Hence they cānnot (in strīctness,) be said to be jōined to an āblative ; but, to requīre an accūsative fōllowed by an āblative. As well, īndēd might the verbs dō'nō, I prēsēt or I gīft, mū'nērō, I rēwārd, and sēvērāl others of the līke sort, be said to be jōined to an āblative, becāuse, līke mūtō, they hāve an accūsative of the pērson, fōllowed (īn gēnērāl) by an āblative of the thīng. Gāu'dēō, I dēlīght īn, and nī'tōr, I lean on, hāve an āblative only. And to these mīght be ādded a fēw more.

⁶⁴ The āblative case is tākē ābsōlutely or īndēpēndēntly, wēn the sense of the sūbstāntīve is īnsulātēd (as īt wērē) īn the sēntēnce ; fōr īf the sūbstāntīve

tē Tībēriō, crucifixus.

Mē dūcē, iūtūs ēris. Ovid.

Vēr'bis quībūs'dām ad'ditūr āblātīvūs pār'tis āffectās
ēt pōē'ticē āccūsātīvūs : ūt,

Ægrō'tāt ā'nīmā mā'gīs quām cōr'pōrē.

Cān'dēt dēn'tēs.

Rū'bēt cāp'il'lōs.

Quæ'dām ūsūrpan'tūr ē'tfām cūm gēn'tivō : ūt,

—— Absūr'dē fā'cis,

qui ān'gās te ā'nīmī. Plaut.

VERBA PASSIVA:

Verbs Passive.

Pāssivīs ad'ditūr āblātīvūs āgēn'tis, sēd āntēcēdēntē
ā vcl. āb præpōsitō'nē; ēt intēr'dūm dātīvūs:⁶⁵ ūt,

Laūdātūr āb hīs, cūlpātūr āb illis. Hor.

Hōnēs'tā bō'nīs vīris, nōn occūltā, quærūn'tūr.

Cætēri cāsūs mā'nent in pāssivīs,⁶⁶ qui fūērūnt acti-
vō'rūm : ūt,

Accūsā'ris ā mē fūr'tī.

(thus taken or assumed) have any word in the sentence whereby it can be governed, or any verb to which it can be the nominative, then (of course) the ablative case ought not to be used. For example, *the king having spoken these words went away*, rēx, hęc locūtūs, discēs sūt: here the accusative hęc is governed by the participle locūtūs, and the noun understood with it is not assumed absolutely: but again, *the king, these words having been said, went away*, rēx, hīs dūtīs, discēs sūt; here hīs is the ablative absolute. When no participle is expressed with the ablative absolute, then existē'tē or existē'tibūs, bē'ing, is always understood:—as, mē pū'ērō, *me a boy*, that is, *when I was a boy*, or mē existē'tē pū'ērō, *I being a boy*; which by the bye is not correct English, and yet the phrase "*me being a boy*," is, if possible, more incorrect. Our idiom admits of neither. Dīs invītīs, *the Gods being unwilling*,—understand, existē'tibūs. With this ablative some grammarians say, that cūm is understood: as, Brūtō cōn'sulē, *Brutus being consul*, that is, say they, cūm Brūtō cōn'sulē, *with Brutus for consul*: sō'lē oriēn'tē, *with the sun rising*, or, *with the rising of the sun*.

⁶⁵ The use of the dative, instead of the ablative with a preposition, is by a Greek idiom, and occurs oftener (perhaps) in poetry than in prose. And sometimes, with the ablative of the agent, the preposition is omitted after passive verbs: as, scribē'ris Vāriō, *you will be described by Varius*.

⁶⁶ The meaning of this Rule appears to be, that if with the active voice two cases (neither of which is governed by a preposition,) be employed, the latter

Habē'beris lūdl'brīo.

Dēdōcē'beris ā mē istōs mō'rēs.

Prīpā'beris māgistrā'tū.

VZPŮLŮ, vē'nēd, lī'cēd, cā'ulō, fī'ō, ⁶⁷ neū'trō-pāssi'vā;
pāssi'vām cōnstrūctiō'nēm hā'bēnt : ūt,

Ā prācēptō'rē vāpūlā'bīs.

Mā'lō ā cī'vē spōliā'rī, quām āb hōs'tē vēnī'rē.

Vīr'tūs pā'r'vō prē'tiō lī'cēt āb ōm'nībūs.

Cūr ā cōnvīvā'tībūs ex'ulāt philōsō'phiā?

Quīd fī'ēt āb ū'l'ō?

VERBA INFINITA.

Verbs of the Infinitive Mood.

VĒR'bis quībūs'dām, pārticī'pīs, ēt ādjēctī'vīs, āddūn'
tūr vēr'bā infīnī'tā; ⁶⁸ ēt pōē'ticē sūbstantī'vīs : ūt,

Dī'cēre quē pū'dūit, scrī'bēre jū's'cī'ā'mōr. Ovid.

Jū's'sūs cōnfūn'dēre fā'dūs. Virg.

Erāt tūm dignūs amārī. Ibid.

Tēmpūs ābī're tī'bl.

Pōnūn'tūr intēr'dūm sō'lā, pēr ēllīp'sīn, vēr'bā infīnī'
tā : ūt,

Hinc spār'gēre cōcēs

in cūll'gum āmbī'gūās, ēt quā'rērē cōn'scīūs ā'r'mā. Virg.

[Hic subauditur incipiēbat.]

of those cases may be put after the passive voice. Thus, dō'cēs tē grām'mā'tī'cām, I teach thee grām'mar, tū dōcē'ris grām'mā'tī'cām, thou art taught grām'mar : rō'gō tē sēntēn'tiām, I ask thee thy opinion, rōgā'ris sēntēn'tiām, thou art asked thy opinion : āccīn'gō mē ēn'sēm, I begī't me my sword, āccīn'gōr ēn'sēm, I am begī't (as to) my sword : d'nērē nā'vēm aūrō, I freight the ship with gold, nā'vēs dnērā'tūr aūrō, the ship is freighted with gold : lē'vō tē fās'cūlō, I lighten thee of a bundle, tū lēvā'ris fās'cūlō, thou art lightened of a bundle.

⁶⁷ The verb *fi'ō* has often a nominative case after it, which nominative (if it be a substantive noun) is in apposition with the nominative to the verb, or (if it be an adjective) agrees with it in gender and number:—as, tū fī'ēs vīr, thou wilt become a man; vāc'cā mā'cērā fī't, the cow becomes lean: for in this sense *fi'ō* is rightly classed with SUBSTANTIVE VERBS, of which the Construction is given in page 171, above.

⁶⁸ Sometimes a sentence consists (solely) of two verbs,—with one of which, however, some nominative is understood: as, cū'plō dī'scēre, I wish to learn: fī'rē incipiē'bāt, she began to weep: nō'lī prō'grēdi, be unwilling to advance. Hence, when two verbs come together, without any nominative case between them, the latter is generally put in the infinitive mood.

GERUNDIA ET SUPINA.

Gerunds and Supines.

GERUNDIA ET SUPINA REGUNT CASUS SUORUM VERBORUM: UT,

Effertor studio patres vestros videndi. Cic.

utendum est etate: cito pedes praeterit etas. Ovid.

Scitatum oracula. Phœbi

Mittimus. Virg.

I. GERUNDIA.

1. Gerunds.

Gerundia in -di eandem cum genitivi constructionem habent, et pendunt a quibusdam tum substantivis, tum adjectivis: ut,

Cecropias innatus apes amorem urget habendi. Virg.

Enas celsa in puppi jam certus eundi. Ibid.

Gerundia in -do eandem cum ablativis; et gerundia in -dum cum accusativis, constructionem obtinent;⁷⁰ ut,

scribendi ratio conjuncta cum loquendo est. Quinc.

— *litur vitium vivitque tegendo.* Virg.

Locus ad agendum amplissimus. Cic.

Cum significatur "Necessitas," ponuntur gerundia in -dum⁷¹ clitra prepositivum, ad dicitur verbo est: ut,

orandum est, ut sit mens sana in corpore sano. Juv.

Vigilandum est ei, qui cupit vincere.

⁷⁰ In this Example *utendum* is not by any means the gerund in -dum, but the neuter gender of the future participle passive in -dus. See note 71, below.

⁷⁰ The gerund in -do has sometimes, though more rarely, the construction of the dative case:—as, *utilis serendo, useful to sowing*; *apibus habendo, fit to having, par solvendo, equal to paying*, that is, *solvens*.

⁷¹ A more vile error than this was never countenanced. To me, indeed, it is (I confess) matter of the greatest astonishment, that hitherto every writer on Latin Grammar (as far, at least, as I am aware) should have uniformly fallen into the same mistake and have tacitly subscribed to the same blunder.—Once for all, this "Necessity-Signifying-Gerund" is the nominative case, singular, neuter gender, of the future participle passive, with the verb *est* assumed impersonally. When the sense is not impersonal, the verb *est* is sometimes suppressed: as, *lævandum frondē nemus, the grove must be disburdened of its foliage or leafy boughs*.

Vértun'túr ě'tiám gěrún'diá in nŏ'miná ěđjěctívá:⁷² ůt,
*Ad ěccūsāndŏs hŏ'miněs dŭ'cĭ prŏ'pĕr, prŏ'ximŭm lŏ-
trŏ'cinŏ ěst.*

II. SUPINA.

2. *Súpines.*

SŮPĪ'NŮM in -ŭm⁷³ ěctívě sĭgnĭfĭcĕt, ět sě'quĭtŭr vĕr-
bŭm, ět pĕrtĭcĭpĭŭm, sĭgnĭfĭcĕns mŏ'tŭm ěđ lŏ'cŭm : ůt,
Spĕctĕtŭm vĕ'nĭŭnt, vĕ'nĭŭnt spĕctĕn'tŭr ůt ĭp'sĕ. Ovid.
Mĭlitĕs sŭnt mĭ'sĭ spĕcŭlĕtŭm ĕr'cĕm.

SŮPĪ'NŮM in -ŭ pĕssĭvě sĭgnĭfĭcĕt, ět sě'quĭtŭr nŏ'mĭ-
nĕ ěđjěctívá : ůt,

Quŏđ fĕctŭ fŏ'dŭm ěst, ĭđĕm ěst ět dĭctŭ tŭr'pĕ.

DE TEMPORE ET LOCO.

Nouns of Time and Place.

I. TEMPUS.

1. *Time.*

Quĕ sĭgnĭfĭcĕnt "pĕr'tĕm tĕm'pŏrĭs," in ěblĕtĭvŏ frĕ-
quĕntĭŭs pŏnŭn'tŭr : ůt,

Nĕmŏ mŏrtĕlĭŭm ŏm'nĭbŭs hŏ'rĭs sĕ'pĭt. Plin.

Quĕ ěŭ'tĕm "dŭrĕtĭŏ'nĕm tĕm'pŏrĭs" sĭgnĭfĭcĕnt, in ěc-
cŭsĕtĭvŏ fĕrĕ pŏnŭn'tŭr : ůt,

Hĭc ĵĕm tĕr cĕn'tŭm tŏ'tŏs rĕgnĕbĭtŭr ěn'nŏs. Virg.

Dĭ'cĭmŭs ě'tiám :—

In pĕŭ'cĭs dĕ'bŭs.

Dĕ dĕ'e.

Dĕ nŏc'tĕ.

Prŏmĭttŏ in dĕ'em.

⁷² This holds good only of verbs which govern an accusative case : to which may be added, *ŭn'gŏr, frŭ'ŏr, and pŏ'tŭr*,—which had originally an accusative after them.

⁷³ The supine in -ŭm is very elegantly put after the verb *ĕ'ŭ, I go, vĕ'nĭŏ, I come, and mĭ'tŭ, I send* :—but instead of the supine, which is governed by the preposition *ěđ* understood, the poets sometimes use the infinitive : as, *ĕ'ŭ vĭdĕrĕ, I am going to see*. On the other hand the supine in -ŭm is occasion-

Cōm'mōdō in mēn'sēm.

Ān'nōs ād quīnquāgēntid nā'tūs.

Pēr trēs ān'nōs stū'diū.

Pū'ēr id aētātis.

Nōn plūs trī'duūm, aut trī'duō.

Tēr'tiō (vel ād tēr'tiūm) cālēn'dās vel cālēndārūm.

II. SPATIUM LOCI.

2. Distance of Place.

Spā'tiūm lō'ci in āccūsātī'vō pō'nitūr, intēr'dūm ēt in āblātī'vō : ūt,

Jām millē pās'sūs prōcēs'serām.

Ab'est āb ūrbē quīngēntis millībūs pās'suūm.

Ūtēm: *Ab'est* bī'duū :—

[ō'bl intēllī'gītūr spā'tiūm vel spā'tiō, itī'nērē vel ū'tēr.]

III. NOMINA LOCORUM.

3. The Names of Places.

ŌM'NĒ vēr'būm ādmīt'tit gēn'ti'vūm ōp'pīdī nō'mīnis, in quō fit āct'io, mō'dō prī'mā⁷⁴ vel sēcūndā declinat'ōnis, ēt sīngulārīs nū'mērī, sūt : ūt,

Quid Rō'māe fū'ciām? *Mentī'ri* nē'sciō.—Juv.

Hī gēn'ti'vī, hū'mā, dō'mī, mil'it'icā, bēllī, prōpriō'rūm sēquū'tūr for'mām : ūt,

Pār'vī sūnt fō'ris ār'mā, nū'sī ēst cōnsil'ium dō'mī.

— *Ū'nā* sēm'pēr mil'it'icā ēt dō'mī.

fū'imūs. Ter.

Vēr'rūm sī ōp'pīdī nō'mēn plūrālīs dūntaxāt nū'mērī, aut tēr'tiā declinat'ōnis fū'ērīt, in āblātī'vō, pō'nitūr; ūt,

Cōl'chūs ān *Assy'riūs*; *Thē'bis* nū'tr'it'ūs, ān *Ar'gīs*? Hor.

Rō'māe *Tī'būr* ā'mēm; *vēntō'sūs*, *Tī'būrē* Rō'mām. Ibid.

ally employed after other verbs than those of motion :—as, *dō sī'liam nūptūm, I give my daughter to marry.*

⁷⁴ Towns in -ē of the first declension have usually in ūrbē set before them : as, in ūrbē Mitylēnēs, in the city of Mitylénē. Sometimes, too, a preposition is put before the name of a town, as in Rō'mā, in Rome, ād cōl' pūd Rō'mām, beside or near Rome. Both these expressions, however, are different in meaning from Rō'māe, which signifies "at Rome." The names of countries and islands are oftentimes (especially by the poets) usurped like the names of towns:

Tūā rēfert tēp'sum nōsē.

addūn'tūr ēt hī gēn'tīvī, tān'tī, quān'tī, māgnī, pār'vī,
quālicūn'quē, tān'tīdēm : ūt,

Tān'tī rēfert hōnēs'tā ā'gērē.

Dātīvūm pōs'tulānt impēsonālīā ācquisitīvē pō'sitā ;
quāē aūtēm trānsitīvē pōnūn'tūr, āccūsātīvūm : ūt,

ā Dēō nō'bis bē'nēfīt.

Mē jū'vāt ⁷⁸ ī'rē pēr āl'tūm.

Hīs vē'rō, ā'tīnēt, pēr'tīnēt, spēc'tāt, prō'priē ād'dītūr
prāepōsītīō ād : ūt,

Mē vīs dī'cērē quōd ād te ā'tīnēt? Ter.

Spēc'tāt ād ōm'nēs bē'nē vī'vērē.

Hīs impēsonālībūs subjūctūr āccūsātīvūs cūm gēn'tīvō, ⁷⁹ pā'nītēt, tē'dēt, mī'sērēt, mī'sērēs'cūt, pū'dēt, pū'gēt :
ūt,

Si ād cētē'simūm vīxīs'sēt ān'nūm, sēnēctūtīs ē'ūm
sū'cē nōn pōnītē'rēt. Cic.

Mī'sērēt mē tū'ī.

Vērbūm impēsonālē pās'sīvāē vō'cīs prō sin'gūlīs pēr-
sō'nīs ūtrū'squē nūmērī ēlēgāntēr āccipi pō'tēst : ūt,

Stātūr ; id ēst, stō, stās, stāt, stā'mūs, stātīs, stānt,
vidē'llcēt ex vī ādjūmctī cāsūs : ūt, stātūr ā mē ; id ēst,
stō : stātūr āb illīs ; id ēst, stānt.

PARTICIPIORUM CONSTRUCTIO.

The Construction of Participles.

Pārticīpiā rēgūnt cāsūs vērbōrūm ā quībūs dērivān'tūr : ūt,

———— Dū'plicēs tēn'dēns ād sī'dērā pāl'mās,

⁷⁸ These four, jū'vāt, it delights, dē'cēt, it bests, dē'cūt, it delights, and ōpōr'tēt, it behoves, are generally followed by an accusative of the person and an infinitive : and here it may be observed, that the infinitive after ōpōr'tēt is elegantly changed into a subjunctive, with the omission both of the person and of ūt :—as, ōpōr'tēt fā'ciā, it behoves that you do it, for ōpōr'tēt tē fā'cērē, it behoves you to do it.

⁷⁹ This genitive is sometimes turned into an infinitive mood of kindred signification : as, pō'nītēt mē pēccā'tī, it repents me of my offence, pō'nītēt mē pēccās'sē, it repents me to have offended, that is, to have offended repents me.

tā'liā vō'cē rē'fert. Virg.

Pártic'p'lis pássivāe vō'cis ad'ditūr intēr'dum dāt'ivūs,
præsēr'tim si ēx'ēunt in -dūs : ūt,

Māg'nūs cī'cis ō'bit, ēt fōrmidā'tūs Ōthō'nī.

————— *Rē'stat Chrēmēs,*
quī mī'hi ēxōrān'dūs ēst. Ter.

Pártic'p'lā, cūm fī'unt nō'minā, ⁸⁰ gēn'it'ivūm ēx'īgūnt.
ūt,

Aliē'nī ap'pētēns, sū'ī prōf'ūsūs. Sall.

Ēxō'sūs, pērō'sūs, pērtē'sūs, act'ivē sign'ificān'tiā, accū-
sāt'ivūm ēx'īgūnt : ūt,

Āstrō'nōmūs ēxō'sūs ad ū'nām mūl'ērēs.

Immūn'dām sēgn'itēm pērō'sā.

Pērtē'sūs ignā'viām sū'am. Suet.

Ēxō'sūs ēt pērō'sūs, pássivē sign'ificān'tiā, cūm dāt'ivō
lēgūntūr ; ūt,

Ēxō'sūs Dēō ēt sānct'is.

Gērmā'nī Rōmā'nīs pērō'sī sūnt.

Nā'rūs, prōgnātūs, sātūs, crētūs, crēātūs, ōrtūs, ēdītūs,
āblāt'ivūm ēx'īgūnt ; ēt sēpē cūm præpōs'itō'nē : ūt,

Bō'nā bō'nīs prōgnātā pārēn'tibūs.

Sātē sān'guinē Dī'vūm ! Virg.

Quō sān'guinē crētūs ! Ibid.

Vē'nūs, ōrtā mā'rī, mā'rē præ'stat ēūn'tī. Ovid.

Ter'rā ēdītūs.

Ēdītā dē māg'nō flū'minē nym'phā sū'ī.

ADVERBIORUM CONSTRUCTIO.

The Construction of Adverbs.

ĒN ēt ēc'cē, dēmōnstrān'dī advēr'b'iā, nō'mināt'ivō frē-
quēn'tiūs jūngūntūr, accūsāt'ivō rā'r'iūs : ūt,

Ēn Prīāmūs. Virg.

⁸⁰ A participle is said to become a noun, when it is entirely divested of the idea of time, or is capable of comparison : thus, in the phrase, *pā'tiēns frīgūs, suffering cold*, *pā'tiēns* is a participle ; but in the phrase, *pā'tiēns frīgōris, patient of cold*, *pā'tiēns* is a participial or verbal adjective.

Ēc'cē *tī*bī stā'tūs nōst'ēr. Cic.

— EN *quā'tūōr ā'rās* ;
Ēc'cē dū'ās *tī*bī, *Dāph'ni* ; dūō'que āltā'rīā *Phā'bō*.

EN ēt *ēc'cē* ēxprōbrān'dī, sō'lī āccūsātī'vō jūngūn'tūr :
ūt;

EN ā'nīmūm ēt mēn'tēm.

Ēc'cē *āū'tēm* āl'tērūm.

QUĒ'DĀM ādvēr'bīā lō'cī, tēm'pōris, ēt quāntitā'tīs, gē-
nītī'vūm ādmīt'tunt.

1. Lō'cī ; ūt, *ū'bī*, *ū'binām*, *nūs'quām*, *ē'ō*, *lōn'gē*, *quō*,
ūbī'vīs; *hūc'cinē*, &c. : ūt,

Ū'bī gēn'tiūm ?

Nūs'quām lō'cī īnvēnītūr.

Ē'ō īmpūdēn'tiāē vēn'tiūm ēst.

Quō terrā'rūm āb'ūt ?

2. Tēm'pōris ; ūt, *nūnc*, *tūnc*, *tūm*, *īntē'rēā*, *prī'diē*,
pōstrī'diē, &c. : ūt,

Nī'hil tūnc tēm'pōris ām'plīūs quām flē'rē pō'tērām.

Prī'diē ē'jūs diē'i pūg'nām īnīē'runt.

Prī'diē calēndā'rūm,—vēl calēn'dās.

3. Quāntitā'tīs ; ūt, *pā'rūm*, *sā'tīs*, *ābūn'dē*, &c. : ūt,

Sā'tīs ēlōquēn'tiāē, sāpīēn'tiāē pā'rūm. Sall.

ābūn'dē fabulā'rūm āudī'vimūs.

QUĒ'DĀM cāsūs ādmīt'tunt nō'mīnūm⁸¹ ūn'dē dēdūc'tā
sūnt : ūt,

Sī'bī īnūtī'lītēr vī'vīt.

Prōxīmē Hīspā'nīām Maū'rī sūnt. Sall.

Mē'līūs vēl ōp'tīmē ōm'nīūm. Cic.

ām'plīūs ōpīnīō'nē mōrābā'tūr. Sall.

ADVĒR'BĪĀ dīvērsitā'tīs, *ā'lītēr*, *sē'cūs* ; ēt *ī'līā* dū'ō, *ān-*
tē, *pōst*, *āblātī'vō* nōn rā'rō jūngūn'tūr : ūt,

Mū'l'tō ā'lītēr.

⁸¹ And adverbs of the comparative degree have optionally the conjunction *quām* after them, or an ablative (if the sense will admit) with the omission of *quām* : thus, *āl'tiūs quām sō'lītūm vēl āl'tiūs sō'lītō*, *more lofty than usual*.

Paul'to s'cūs.

Mul'to ān'tē.

Paul'to pōst.

Lōn'gō pōst tēm'pōrē rē'nit. Virg.

Īn'stār ēt *ēr'gō* ādvērbīā'lītēr sūm'ptā gēn'tī'vūm pōst sē hā'bēnt : ūt,

Īn'stār mōn'tīs ē'quūm, dīv'nā Pāl'lādīs ār'tē,
ādī'ficānt. Virg.

Dōnā'rī virtū'tīs ēr'gō. Cic.

CONJUNCTIONUM CONSTRUCTIO.

The Construction of Conjunctions.

Cōnjūnctīō'nēs cōpūlatī'vāe, ēt disjūnctī'vāe, s'īmīlēs cā'sūs, mō'dōs, ēt tēm'pōrā, cōnjūngūt ; ūt,

Sō'cratēs dō'cūit Xēnōphōn'tēm ēt Plātō'nēm.

Rēctō stāt cō'r'pōrē, dēspīcīt'quē tēr'rās.

Nēc scrībīt, nēc lēgīt.

Nī'sī vā'rīāe cōnstrūctīō'nīs rā'tiō ā'līūd pōs'cāt : ūt,

Ēmī lī'brūm cētūs'sī ēt plū'rīs.

Vīxī Rō'māe ēt Vēnē'tīs.

Nī'sī mē lāctās'sēs āmān'tēm, ēt falsā spē prōdū'cērēs.

QUAM sē'pē īntēllīgītūr pōst *ām'plūs, plūs,* ēt *mī'nūs :* ūt,

ām'plūs sūnt sēx mēn'sēs. Cic.

Paul'to plūs trēcēn'tā vēhī'culā sūnt āmīs'sā. Liv.

Nūn'quām nīx mī'nūs quā'tuōr pēdēs āl'tā jū'cūit.

QUI'BUS VĒRBŌ'RŪM MŌ'DIS QUĒ'DĀM CŌNGRŪUNT
ĀDVĒR'BĪĀ ĒT CŌNJŪNCTĪŌ'NĒS.

NĒ, ān, nūm, dūbītātī'vē, āūt īndēfīnītē, pō'sītā sūb-jūnctī'vō jūngūn'tūr : ūt,

Nī'hīl rē'fert fēcērīs'nē ān pērsuā'sērīs.

Vī'sē, nūm rēdī'ērīt.

DŪM, *prō dūm'mōdō* ēt *quōūs'quē*, *sūbjunctī'vūm* *pōs'tūlāt*: ūt,

Dūm *prō'sim tī'bi*.

Ter'tiā *dūm rēgnān'tēm* *vīdērit cēs'tās*.

QUĪ, *caū'sām* *signīficāns*, *sūbjunctī'vūm* *ēx'īgīt*: ūt,

Stūl'tūs *ēs* *quī huīc* *crē'dās*.

ŪT, *prō pōst'quām*, *sī'cūt*, ēt *quō'mōdō*, *īndīcātī'vō* *jūn'gtūr*:—*cūm* *aū'tēm* *quān'quām*, *ū't'pōtē*, *vēl* *fīnālēm* *caū'sām* ⁸² *dē'nōtāt*, *sūbjunctī'vō*: ūt,

Ūt *sū'mūs* *īn Pōn'tō*, *tēr frī'gōrē* *cōn'stītūt* *ī'stēr*. *Ovid*.

Ūt *tū'tē* *ēs*, *ī'tā* *ōm'nēs* *cēs'sēs* *ēs'sē*.

Ūt *ōm'niā* *cōntīn'gānt*, *quē* *vō'lō*, *lēvārī* *nōn* *pō'ssum*.

Nōn *ēst* *tī'bi* *fīdēn'dūm*, *ūt* *quī* *tō'tiēs* *fēfēll'ēris*.

Te *ō'rō* *Dāv'e*, *ūt* *rēdēāt* *jam* *īn* *v'ām*. *Ter*.

Ōm'nēs *dē'nīquē* *vō'cēs* *īndēfīnītē*⁸⁴ *pō'sītā*, *quālēs* *sūnt* *quīs*, *quān'tūs*, *quō'tūs*, &c. *sūbjunctī'vūm* *pō's'tūlānt*: ūt,

Cuī *scrībām* *vīdēō*. *Cic*.

Quān'tūs

īn *clī'p'eum* *āssūr'gāt*; *quō* *tūr'binē* *tōr'quēāt* *hāstām*.

⁸² *Dūm*, whenever it signifies " *whilst* or *until*," is joined to the indicative mood: in like manner *cūm*, when it signifies " *when*," and *dō'nēc* in the sense of " *so long as*," are followed by the indicative:—but when *cūm* is used for " *since*," and *dō'nēc* for " *until*," the subjunctive mood is necessary. *Lī'cēt*, *āthōgh*, *ŭ'tīnām*, *I wish*, *dūm'mōdō*, *prōvidēd-īthāt*, and a few others of like import, have more commonly the subjunctive mood after them. *Nē*, the adverb of forbidding, takes either the imperative or subjunctive mood; but *nē*, *lest*, takes the subjunctive only:—thus, *nē* *tī'mē* *vēl* *nē* *tī'mēās*, *do not fear*; *cī'vē* *nē* *fī'cās*, *take care lest thou do*, that is, *take care thou do not*; but there is often an ellipsis of the word *nē*. And here it should be noticed, that after verbs of fearing, *nē* always means " *lest*," and implies a partial want of negation, whilst *ūt*, *thāt*, has an acceptation the very reverse:—thus, *tī'mēō* *nē* *fī'cāt*, *I fear lest he do it*, that is, *I am afraid he will do it*: *tī'mēō* *ūt* *fī'cāt*, *I fear that he may do it*, that is, *I am afraid that he will not do it*.

⁸³ The conjunction *ūt*, when connected with a contingent verb, is often omitted after *vō'lō*, *I wish*, *ōpōr'tēt*, *it behōr's*, *fīc*, *do thou*, *nēcēs'ē* *ēst*, *it is requisite*, and a few others: as, *fīc* *cō'gītēs*, *do think*, for *fīc* *ūt* *cō'gītēs*.

⁸⁴ By " *words put indefinitely* " we are to understand " *words employed in an unrestricted, doubtful or undefined sense*," particularly *Interrogatives*, whether, indeed, they be *Nouns* or *Prónouns* or *Ad'verbs* or *Conjunctions*. But the same words, when employed in a *restricted* or *positive sense*, will have the indicative mood. And here it may be remarked that the conjunctions, *aū'tēm*, *but*, *yē'rō*, *but*, *ē'nīm*, *for*, *quō'quē*, *áto*, and the adverb *quā'dēm*, *indeed*, can

PRÆPOSITIONUM CONSTRUCTIO.

The Construction of Prepositions.

PRÆPŌSĪTĪŌ, sūbaūdī'tā; intēr'dūm fā'cīt ūt āddā'tūr
āblātī'vūs : ūt,

Hā'bēš tē lō'cō pārēn'tis :
[Id est, in lō'cō.]

Præpōsĭtĭō, in cōmpōsĭtĭō'nē, ēun'dēm nōnnūn'quām
cā'sūm rē'gīt, quēm ēt ex'trā cōmpōsĭtĭō'nēm rēgē'bāt: ⁸⁵
ūt,

Dētrū'dūnt nā'vēs scō'pūlō. Virg.
Prætēr'ēō tē insālūtātūm.

Vēr'bā cōmpōsĭtā cūm ā, āb, ād, cōn, dē, ē, ex, in, nōn-
nūn'quām rēpētūnt ēās'dēm præpōsĭtĭō'nēs cūm sū'ō cū'sū
ex'trā cōmpōsĭtĭō'nēm, id'quē ēlēgānt'ēr: ⁸⁶ ūt,

ābstĭnūē'rūnt ā vī'nō.

IN, prō ē'r'gā, cōn'trā, ād, ēt sū'prā, ⁸⁷ āccūsātī'vūm ex'ī-
gīt; ūt,

Āccĭpīt in Teū'crōs ā'nīmūm, mēntēm'quē bēnĭg'nām.
In cōm'mōdā pūb'licā pēc'cēm. Hor.
In rēg'nūm quæ'rītūr hær'ēs.
Rē'ges in ip'sōs imp'ērĭum ēst Jō'vis. Hor.

not stand first in a sentence: and that *ē'tēnīm, for, sēd, but, ē'r'gō, therefore, ī'gītūr, for this or that reason, ī'tāquē, therefore,* and several others, are sometimes the first word, and sometimes the second or third.

⁸⁵ A preposition in composition seldom governs a case unless the verb and preposition can be disjoined without detriment to the sense:—thus, of the two examples given in the text, the one may be resolved into *trū'dūnt nā'vēs dē scō'pūlō*; and the other into *ēō præ'tēr tē insālūtātūm*.

⁸⁶ It is oftentimes more elegant, and sometimes more expressive, to use a verb compounded with one of these prepositions, than to use the simple verb, in the very same sense:—thus, to say, *nī'hīl ex'ī'bāt ex'ō'rē, nothing went out from his mouth*, is more elegant and more expressive than to say, *nī'hīl ī'bāt ex'ō'rē, nothing went out of his mouth*: in like manner, the phrase *inī'j'cērē mā'nūs in ā'līquēm, to throw on hands upon any one*, is more elegant than the phrase *jā'cērē mā'nūs in ā'līquēm, to throw hands upon any one*.

⁸⁷ To these four might be added *pēr*: as, in the phrase, in *hā'rīs, through or into hours*, that is, *hourly or every hour*:—so, likewise, in *di'ēs sĭn'gūlōs, through individual days*, that is, *daily*. When *in* is put for *intēr* it takes an ablative after it: as, in *ām'icis hā'bērē, to have among friends*, that is, *in the number of one's friends*.

SŮB, cūm ad tēmpūs rēfērtūr, āccūsātī'vō fē'rē jūn'gītūr: ūt,

Sūb ī'dēm tēmpūs: Liv.
[*id est, cīr'cā vėl pēr ī'dēm tēmpūs.*]

SŮPĚR, prō ūl'trā, āccūsātī'vō; prō dē, āblātī'vō āp'pō'nītūr: ūt,

———— Sū'pēr ēt Gārāmān'tās ēt In'dōs
Prō'fērēt impē'rīūm.——— Virg.
Mūl'tā sū'pēr Prīāmō rō'gītāns, sū'pēr Hēc'tōrē mūl'tā.

TĚNŮS āblātī'vō ēt sīngulārī, ēt plūrālī, jūn'gītūr: ūt,

Pū'bē tē'nūs.
Pāctō'rībūs tē'nūs.

Āt gēn'tī'vō tān'tūm plūrālī:—ēt sēm'pēr cā'sūm sū'ūm sē'quītūr: ūt,

Crū'rūm tē'nūs.

INTERJECTIONES CONSTRUCTIO.

The Construction of Interjections.

ĪN'TĚRJECTĪŌ'NĚS nōn rā'rō sī'ně cā'sū pōnūn'tūr; ūt,
Spēm grē'gis, āh! sī'līce īn nū'dā cōnnī'x'ā rēlī'quīt.
Quē, mā'lūm, dēmēn'tiā!

Ō, ēxclāmān'tīs, nōmīnātī'vō, āccūsātī'vō, ēt vōcātī'vō, jūn'gītūr: ūt,

O fē'stūs dī'es hō'mīnīs! Ter.
O fōrtūnā'tōs nī'mīūm, sū'ā sī bō'nā nō'rīnt
āgrī'oolās! Virg.
O fōrmō'sē pū'ēr! nī'mīūm nē crē'dē cōlō'rī. Ibid.

HEŪ ēt prōh, nūnc nōmīnātī'vō, nūnc āccūsātī'vō, jūn'gītūr: ūt.

Heū pī'ētās, heū prīs'cā fī'dēs. Virg.
Heū stī'r'pem īnvī'dām. Ibid.
Prōh Jū'pītēr! tū me, hō'mo, ā'dīgīs ād īnsā'niām. Ter.
Prōh Dē'um āt'que hō'mīnūm fī'dem! Ibid.

Ī'tēm vōcātī'vō : ūt,

Prōh sānc'tē Jū'pītēr ! Cic.

HEĪ ēt vāē dātī'vō⁸⁸ jūngūn'tūr : ūt,

Heī mī'hī quōd nāt'is ā'mōr ēst mēdicā'bīlis hēr'bis !
Vāē mās'ērō mī'hī ! quāntā dē spē dē'cīdī ! Ter.

⁸⁸ Interjections being nothing more than ejaculative particles of Joy, Surprise, Sorrow, or some other sudden emotion of mind, they can have neither concord nor government: and, therefore, the cases wherewith they are joined, or wherby they are followed, always depend on some other word, or phrase, understood. In some instances the import of an interjection approaches closely to that of a verb, and in others to that of a noun; hence, we may, in those instances, view the interjection in the light of a substitute for the verb or noun which it approaches in meaning: thus, for example, in the phrase, O mē mī'sērūm, *O wretched me*, the interjection *O* seems to convey the sense of *sēn'tiō*, *I feel* or *I perceive*:—again, in the phrase, hēm āstū'tiās, *hah! the craft*, the interjection *hām* is almost synonymous with, vī'dēōr mī'hīmēt mirā'tī, *I seem to myself to admire*:—so *heī* and *vāē* have generally a signification bordering on that of *mā'lūm*, *evil* or *mā'schīef*; hence, *heī mī'hī* or *vāē mī'hī* may be regarded as equivalent to *mā'lūm ēst mī'hī*, *it is an evil or a calamity to me*

END OF SYNTAX.

PROSODIA.

PROSODIA est pars Grammaticæ, quæ Quantitatem Syllabarum docet.

Dividitur Prosodia in tres partes, *Tōnum*, *Spīritum*, et *Tempus*.

Hoc loco vīsum est nobis de Tempore tantum tractare.

TEM'PUS est syllabæ præferendæ mensurâ.

Tempus brevè sit notetur (v); ut, *dōminus*: lon'gum autem sic (—); ut, *con'tra*.

Pars duarum syllabarum plurimumvè constitutio est, ex certâ Temporum observatiōne.

Spōndēus est dissyllabus; ut, *vir'tus*.

Dactylus est trissyllabus; ut, *scrībēre*.¹

Scānsiō est legitima versus in singulis pedes commensuratiō:

Scānsiōni accidunt Figuræ, *Synalæpha*, *Ecclipsis*, *Synæresis*, *Diæresis*, et *Cæsura*.²

¹ Since the Eton Grammar treats of no more than two different sorts of Verse, namely, *Heroic* and *Elegiac*, it was not necessary to mention any other feet than those of which these two sorts consist,—that is, *Spōndee* and *Dactyle*. Of late years, however, Prosody and Versification have deservedly become objects of greater attention in most of the Grammar Schools of this Empire; and, therefore, it is requisite to notice a few more (at least) of the *Metric Feet*, and a few more Species of Latin Verse; but it is (of course) only a few of each which we can notice, as our limits are so confined. In addition, then, to *Spōndee* and *Dactyle*, there are in common use,

1. The <i>Pyrhic</i> ,	} dissyllable feet	} as	} { <i>x'pīs</i> , a bee,		
2. The <i>Iambus</i> ,				} { — — }	} { <i>ōvēs</i> , sheep,
3. The <i>Trōchee</i> ,					
4. The <i>Anapæst</i> ,	} trissyllable feet	} { — — — }	} as	} { <i>cēcīn</i> , I sang,	
5. The <i>Tribrach</i> ,					} { — — — }

Besides the *Anapæst* and the *Tribrach*, there are five other trissyllable feet; namely, the *amphimacer* or *cretic* [— — —], the *molossus* [— — —], the *amphibrach* [— — —], the *bacchius* [— — —], and the *antibacchius* [— — —].

The feet of four syllables are very numerous:—but we shall content ourselves here with the following four:

1. The <i>Choriambus</i> ,	— — — —	} thus	} { <i>præ'terā</i> , marcher,		
2. The <i>Præclematic</i> ,	— — — —			} { <i>ōsī'ter</i> , swifly,	
3. The <i>Ionic à majōrē</i> ,	— — — —				} { <i>cōstēn'ditē</i> , strive ye,
4. The <i>Ionic à minōrē</i> ,	— — — —				

² In addition to these five Figures of Prosody, suffice it, in this place, to give three more,—namely, *Systole*, *Diastole*, and *Synaphæa*. In the Appen-

I. *Synalæpha* est elīsiō vōcālīs in fīnē dīctiōnis, an-
tē al'terām in īntiō sēquēntīs :³ ūt,

Sērā nīmīs vīta est crāsīnā, vīve hōdīē. Mart.

[Prō vītā, vīvē.]

At heū ēt ō nūn'quām intērcīpūn'tūr.⁴

II. *Echliſis* est, quōtīēs *m* cūm sūā vōcālī⁵ pērī-
mītūr, prōximā dīctiōnē ā vōcālī ēxōrsā : ūt,

*Mōn'strum hōrrēndūm, īnfōr'me, īngēns, cū tū'mēn
ādēptūm.* Virg.

[Prō mōn'strūm hōrrēndūm, īnfōr'mē.]

dix to this Work most of the Figures belonging to Prosody, in common with Etymology and Syntax, will be (briefly) enumerated—under those respective heads. By *Synalæpha* a long syllable is shortened: by *Diastole*, called also *Ectasis*, a short syllable is lengthened: and, by *Synaphela*, verses of some particular kinds (as, for example, *anapaestic*,) are linked together without regard to the metrical pause which marks the termination of a verse in general.

³ A final vowel or diphthong is not (strictly speaking) elided *in toto* by the Figure *SYNALÆPHA*, but very much curtailed,—and almost cut off: still; however, a shadow or faint sound of the vowel or diphthong remains:—thus, *tōgā ēt* would in poetry be pronounced *tōgā ēt*, and not *tjet*! I speak of modern pronunciation; for the Latins sounded *g* hard before every vowel.

Sometimes the figure *Synalæpha* is (intentionally) neglected by the Latin poets in imitation of the Greeks, who, fond of the vowel sounds, very frequently considered the omission of this figure to be a great embellishment to their poetry:—sometimes, likewise, in imitation of the practice of the same people, a long vowel, or a diphthong, at the end of a word, is shortened in Latin, instead of being elided, before an initial vowel or diphthong: thus, in the 437 verse of the first Book of the *Georgics* [*Glaſ'cō, ēt Pāndpē'ē, ēt īnō'ō Mēl-cōr'tā*] the *ō* in *Glaſ'cō* is neither elided nor made short before the initial vowel which follows, whilst the diphthong (*ē*) at the end of *Pāndpē'ē*, is shortened but not cut off.—A judicious neglect, or only partial admission, of this figure has certainly a beautiful effect. But here we must observe, that in Latin poetry a short vowel is very rarely exempted from *synalæpha*. At the end of a verse, *Synalæpha* never takes place unless the last syllable of the verse be hypermeter or *over measure*.

⁴ And similarly the five interjections *ah, vaē, vāh, hē, prōh*, are seldom or never either elided or shortened. But *O* is, sometimes, made short before an initial vowel or diphthong.

⁵ As, by *Synalæpha*, a final vowel or diphthong is not entirely elided, that is, as the effect of *Synalæpha* is, by no means, equal to the effect of *Apocrophe* or *Apocope*, so by the Figure *Echliſis* the letter *m* and the vowel which precedes it are not wholly silent:—for if they were, many sentences would be rendered ambiguous, and many altogether unintelligible to a hearer. By the Figure *Echliſis* the vowel before the *m* is made almost but yet not entirely mute, whilst the *m* itself is carried on to the beginning of the next word considerably enfeebled in its sound. In prose, even, ultimate syllables in *m* were

III. SŸNÆRÆSIS ãst, dũárũm sŸllãbãrũm^o ĩn ũnãm cõntrãctĩõ : ũt,

Seũ len'tõ fũ'ẽrĩnt ãlveãriã vĩ'mĩnẽ tã'ã. Virg.
[Quã'sĩ scrip'tũm ẽs'sẽt ãlvãriã.]

IV. DIÆRÆSIS ãst, ũ'bl ěx ũ'nã sŸllãbã dũssẽc'tã fĩ'ũnt dũ'ãe : ũt,

Dẽbũ'crãnt fũ'sõs ẽvõlũis'sẽ sũ'õs. Ovid.
[Eõvõlũis'sẽ prõ ẽvõlvĩs'sẽ.]

pronounced verry sparingly and slightly: for Priscian says, "*M obscũrum ĩn extremitãte dictĩõnis sõnat;*" and Quintilian observes, "*M quõtiãũs ũltima est, et vocẽlem vãrbi sequẽtis ũd contĩngit ut ĩn cam transire põssit, pãrũm exprĩmitur; ãdẽõ ut pã' nẽ cuiũsdãm nõvãe ũlterã sõnum rẽddãt: nõquẽ ěnim exĩmitur, sãd obscũrãtur.*" Hence, he ĩnfõrms us, *mũltũm ĩlle* and *quãntũm ẽrat* ought not to be uttered with the full sound of the final sŸllables in *m*, nor yet with the tõtãl elĩsĩõn of those sŸllables, but nearly as though written *mũlt. mĩle* and *quãnt. mẽrat*. Of final sŸllables in *m* the vówel in some was long and ĩn others short: before a cõnsonant these sŸllables were soũded distinctly; but before an ĩnĩtial vówel, or dĩphthong, verry obscũrely. ĩn the ẽãrlĩer Lãtĩn põets, the figure *Ecchĩpsis* was sõmetĩmes neglẽctẽd: few exãmples hõwẽver of this neglẽct are to be found ĩn the wrĩtĩngs of the Augũstãn age,—and, ãfter that pẽriõd, none. Virgil fũrnĩshes not a single ĩnstance, neĩther does O'vĩd: and Hõrãce has õnly one. At the end of a vãrse *Ecchĩpsis* nẽver takes place before a vówel or dĩphthong, begĩning the next lĩne, unlẽss the final sŸllable be *hypẽrmetẽr*: yet ĩn *Anãpãstics*, and *Iõnics ã mĩnõre*, whẽrẽĩn the final sŸllable ĩs affẽctẽd by the figure *Synãpheta*, care must be tãken that no vãrse (of exãctly ĩts põpẽr nũmber of sŸllables) end ĩn *m* whẽn the next vãrse begĩns with a vówel or a dĩphthong. Althõugh mãny regãrd *Ecchĩpsis* ĩn the lĩght of a defõrĩmĩty, we may cõfĩdẽntly assẽrt that there ĩs not a grẽãter beãũty ĩn the Lãtĩn lãnguãge thãn the rĩght use of this figure. It may, ĩndẽãd, be stũdĩedly ãbũsed, but a strĩct observãnce of ĩt ẽven ĩn põrse (dĩffĩcult ãt fĩrst to a mõdẽrn) ĩmpãrts a smõõthness and a sũẽtness to the Rõmãn lãnguãge, bẽyõnd cõmpãrĩsõn and bẽyõnd belĩẽf.

^o By *Synãresis* two sŸllables are rẽducẽd to one ĩn the pronũciãtĩõn, withõũt the dĩsappẽãtãnce of ãny lẽtter ĩn the wrĩtĩng:—thus, *sũ'ũũs*, *accũstõmed*, *grãv'õlẽns*, *rãnk-smẽllĩng*, or *sẽmĩã'nĩmĩs*, *hãlf dẽãd*, are by this figure õften pronũciãted as though wrĩtẽn,—*sũ'ũũs*, *grã'võlẽns*, *sẽm'ã'nĩmĩs*. Of these the last two some põrscõdĩãns refer to *Synãlãpha*, and pẽrhãps jũstly. Whẽn two sŸllables are drãwn ĩntõ one, ẽĩther by the ũnĩõn of two vówels fõrĩng a põpẽr dĩphthong, as ĩn *dẽĩn'dẽ*, *ãfterwãrds*, whẽn pronũciãted *dẽĩn'dẽ*, or by the dĩsappẽãrãnce of one of two short vówels to form a long vówel, as ĩn, *cõ'ãgõ*, *I drĩve tõgõthẽr*, rẽducẽd to *cõ'gõ*, the Figure has the nãme of *Crãsis* ĩnstẽãd of *SŸNÆRÆSIS*. ĩn mãny ĩnstances, ẽĩther the one, or the õthẽr, of these two may be ũsẽd with ãlmost ẽqũãl põpĩrĩety:—thus, for exãmples, we may wrĩte ẽĩthẽr *dĩi* or *dĩ*, *dĩis* or *dĩs*, *dẽĩst* or *dẽst*, as mõnosŸllables; and, ĩn lĩke mãnner, ẽĩthẽr *ĩ'dẽm* or *ĩ'dẽm*, *ũs'dẽm* or *ũs'dẽm*, *dẽ'rd* or *dẽ'rd*, *dẽ'ũs* or *dẽ'ũs*, as dĩsŸllables: and so fõrth. But sõmetĩmes ĩt ĩs nõcẽssãry to rẽtãĩn both vówels ĩn the chãrãcter of an ĩmpõpẽr dĩphthong.

V. CÆSŪ'RĀ ēst, cūm pōst pē'dēm⁷ ābsōlūtūm, sŷllābā
brē'vīs īn fī'nē dīctō'nīs ēxtēn'dītūr : ūt,

Pēctō'rībūs īn'hīāns, spīrān'tiā cōn'sulit ēx'tā. Virg.

DE GENERIBUS VERSUUM. ⁸

VĒR'sŪS HĒRŌ'Ycŭs, quī HĒXĀ'ŪMĒTĒR⁹ ē'tiām dī'cītūr,
cōn'stāt ēx sēx pē'dībūs: quīn'tūs lō'cŭs dāc'tylŭm, sēx'tūs

⁷ The definition of *Cæsura*, here given, is certainly very vague, and incorrect. *Cæsura* signifies "a cutting off," and is the name applied to any final syllable that remains after a perfect foot in poetry,—without reference to the quantity of the syllable so remaining. On every *cæsural* syllable there is necessarily, in scanning *Herōic* and *Elegiac* Verses, a greater stress of voice laid, than there would be upon the same syllable, if it did not begin a foot. This stress, or (as it is termed) *métrical ictus*, together with the intervèrbal pause which follows, the poets considered a sufficient plea in some instances for the extension of a short quantity in the *cæsural* syllable. An unelided long vowel or diphthong, in the *cæsura* after the fourth foot of an hexámeter, particularly in proper names, has a most pleasing effect before an initial vowel or diphthong,—provided (only) that verses of this description are not too frequently repeated.

⁸ A single line in poetry is called a verse, and consists of two or more feet, either perfect or incomplete, which feet or parts of a foot must in reading the verse be duly attended to, that the harmony be neither destroyed nor lessened:—for the ancient writers styled the reading or recitation of a verse *laceration* and *murder*, if the reader or reciter failed, either by reason of ignorance, or of inattention, to observe correct time and proper rhythm; that is, to keep the scanning of the verse continually in view.

There are, in Latin poetry, upwards of seventy (aye, perhaps a hundred) different sorts of verse; if we admit all the various lengths of the same species, and all the several combinations which occur in the effusions of the poets: but here we can mention only a few of the more common sorts.

Verses sometimes take their name from the feet which mostly predominate in them; as the *Dactylic*, *Iambic*, *Trochaic*, *Anapaestic*, *Choriambic*, &c.: and sometimes also from the number of feet, or the number of measures, in them; as, *Dimeter*, *Trimeter*, *Tetrameter*, *Pentameter*, *Hexameter*, &c. Not unfrequently, too, a verse borrows its appellation from the name of its inventor, as the *Alcæic*, the *Sapphic*, the *Anacreontic*; else from the subject which it celebrates, as the *Herbic* or *Elegiac*.

A verse wanting one syllable, at the end, to complete the measure is called *Catalectic*: a verse deficient by two syllables at the end, *Brachycatalectic*: a verse wanting one syllable at the beginning, *Acéphalous*: a verse having neither deficiency nor redundancy, *Acatalectic*: and a verse having a redundant syllable or a redundant foot at the end, *Hypercatalectic* or *Hypermeter*.

⁹ The *Herōic* (or *Dactylic Hexámeter*) Verse consists of six feet; whereof the fifth is generally a dactyle, and the sixth a spondee:—the other feet, that is, the first, second, third, and fourth, may be either spondees, or dactyles, at pleasure. In *Dactylic Hexámeter* verses the feet ought to run into one another: for when the words and the feet end together throughout a verse, there is no harmony whatever. If after the first, and also the second, and (in like manner) the third foot, or after a majority of these three, a syllable remain,

spōndē'um pēcūllā'rūtēr s'lbī vīn'dīcāt ; rē'hquī hūnc, vėl
ī'l'ūm, prō'ūt vō'lūmūs : ūt,

¹ T'īt'y'rē | ² tū pā'tū | ³ lā rē'cū | ⁴ bāns sūb | ⁵ tēg'mīnē | ⁶ fā'gī.

Rēpēr'tūr ālīquān'dō spōndē'ūs ē'tiām īn quīn'tō k'
cō : ¹⁰ ūt,

¹ Cā'rā Dē'ūm sō'bō'lēs, ² māg'nūm ³ Jō'vīs | ⁴ īncrē|mēn'tūm.

ē'l'timā cūjuscūn'quē vēr'sūs sŷllābā hābētūr cōmmū'
nīs. ¹¹

VĒR'SŪS ĒLĒG'ĀCŪS, quī ēt PĒNTĀMĒTRĪ¹² nō'mēn
hā'bēt, ē dŷplīcī cōn'stāt pēnthēm'mērī ; quārūm prō'r

the rhythm is, by far, more agréable than when there is an absence of one or more of these cæsural syllables. A dissyllable word cannot stand in the second place of the verse in the character of a spondee, without great injury (I might say destruction) to the rhythm,—unless such dissyllable be a preposition followed by its case, which case ought in general either to be a monosyllable in itself, or rendered a monosyllable by elision. The reason of this exception is, that a preposition and its case after it were pronounced as one word. Any monosyllable, long either in itself or by position, may occupy the place of a cæsural syllable without much detriment to the harmony of the verse. But, in all instances, the words and cadence should go hand in hand with the sense, and without a too frequent use of any one vowel.

¹⁰ A spondee seldom constitutes the fifth foot of an heroic verse except in solemn, or majestic, or mournful descriptions, by way of expressing extraordinary dignity, uncommon gravity, excessive astonishment, mighty consternation, vastness of extent, hugeness of size, gigantic strength, appalling sorrow, and the like appearances and emotions.—Verses, which have a spondee in the fifth place, are called *Spondiac* ; but of these the too frequent recurrence is the farthest from an ornament to poetry,—whereas a spare and a judicious use of them is one of its greatest beauties.

¹¹ The sense of these words is in some degree ambiguous :—for, it is asturdly untrue that the last syllable of every verse is common, and yet it is true that, in many kinds of verse, the last syllable may be either long, or short, at pleasure, without much injury in the one instance, or advantage in the other, to the rhythm. For example, the last foot of every heroic verse ought to be a spondee ; but a trochee may be substituted for a spondee, because the metrical pause at the end of the line compensates, in some measure, for the shortness of the last syllable : in like manner a pyrrhic is unobjectionable in lieu of an iambus in the last foot of any iambic verse. Again, every sapphic verse should terminate with a trochee, but, instead of a trochee, a spondee may be used without detriment to the rhythm.

¹² The *Elegiac* or (*Dactylic Pentameter*) Verse consists (as its name indicates) of five feet, of which the first two may be either *dactyles* or *spondees*, followed by a *long syllable*, which must close a word, dividing the verse into equal portions or halves ; then come *two dactyles*, and again a *syllable*, which, with the cæsural syllable before mentioned, constitutes an intercepted spondee.

dū'os pē'dēs, dāctŷ'licōs, spōndŷ'fācōs, vēl āltērŷ'trōs cōm-
p'rēhēndīt, cūm sŷl'lābā lōn'gā ; āl'tērā, ē'tiām, dū'os pē-
dēs, ŷēd ōmni'nō dāctŷ'licōs cūm sŷl'lābā ŷ'tēm lōn'gā : ŷt,

¹ Rēs ēst | ² sōllī'cī|³tī | plē'nā ⁴tī|mō'rīs ⁵ū'|mōr. ⁶Ovid.

The ancients were divided in their opinion respecting the true scansion of this verse,—some of them making the *third foot a spondee*, and the *last two feet, anapaests*. Whichever be the mode of scanning adopted, the construction of the verse is the same. Instead of a syllable long by usage or by position, we sometimes find a syllable lengthened by *cæsura* in the middle of a Pentameter, but this is always a blémish :—a monosyllable, however, either long in itself, else rendered long by position, is unobjectionable in the conclusion of the first hémistich. An elegiac verse is generally preceded by, and coupled with, an hexámeter; and should terminate with a *dissyllable*, and a *full stop*: a trisyllable is admissible, but a monosyllable must be rejected in the conclusion of a Pentámeter, unless it occasions the elision of the final syllable of a dissyllable. A word of four syllables is not an unharmonious ending, though inferior in cadence to a dissyllable. The feet of an elegiac verse ought to run into one another like those of heróics.

¹³ In addition to the observations which we have already made on *Heróic* and *Elegiac Verse*, we shall (briefly) notice a few of the following:—*Iámhic*, *Trocháic*, *Anapa'ctic*, *Iónic*, and the more common sorts of *Lyric Verse*.

1. Iámhic.

An Iámhic Verse, when pure, consists of iámboes ónly, two feet always constituting a measure. The concluding syllable of every measure (the last perhaps excepted) receives on it an emphasis or a *métrical ictus*,—and ought therefore to be either an accented syllable, else a final syllable. Iámhic verse, is found of various lengths, from the *octonárius* or *tetrameter* down to the *dí-meter catalectic*, called also *Anacréontic*: but the more common lengths are the *dímeter* or *trimeter acatalectic*. Instead of an iámboes in the odd places, a spondee was at first admitted; and, afterwards, an anapaest or a dactyle: and in all the even places (except the last) a tribrach often occurs for an iámboes. The comic poets however, and Phœ'drus, admit all these feet indiscriminately into every place except the last, and moreover any feet isochronal with these: nor do they reject the amphimacer, the amphibrach, and some others.

2. Trocháics.

As an iámboes is the véry reverse of a *tróchee*, so Trocháic Verses are the véry reverse of Iámhic Verses: for, if the first half foot of a pure iámhic verse be taken from the beginning, and placed at the end, the Iámhic is converted into a Trocháic. Or, in other words, a Trocháic Verse, when pure, has every foot a *tróchee*, with a *métrical ictus* on the first syllable of the last foot of every measure: impure or mixed Trocháics admit spondees, dactyles, tribrachs, and perhaps anapaests (though more rarely) in all the even places.

3. Anapa'ctics.

An Anapa'ctic Verse is either *pure*, or *impure*; that is, it consists sóley of *anapaests*, or is made up in whole or in part of other feet. As in *Iámhic* and *Trocháic Verses*, so in *Anapa'ctics*, two feet constitute a measure: but here every measure ought (if possible) to terminate together with a word, so that the verses may at pleasure be written of any length from the monómeter úp-

PRIMARUM AC MEDIARUM SYLLABARUM QUANTITAS.

I. VŌCĀ'LIŌ AN'tĒ DŪ'AS CŌNSŌNĀN'tĒS AŪT DŪ'PLICĒM ĪN Ē-
Ā'DĒM DICTĪŌ'nĒ, ŪBĪ'QUĒ PŌSĪTĪŌ'nĒ LŌN'GĀ ĒST : ŪT, VĒN'tĪS,
Ā'Ā'IS, PĀ'tRĪ'XŌ, CŪ'JUS. [See note 5, page 14, above.]

wards, without the division of a word. Anapaestic dimeters are (as the name imports) verses of two measures each; but they very rarely occur pure, spondee being admissible into every place, and dactyles into the first foot (sometimes, though seldom, into the second) of every measure. Hence it often happens, that, in anapaestic verses, not one foot of the verse is an anapaest. The final syllable of each acatalectic verse must have respect to the initial syllable of the next line, as the verses are linked together by the figure called *Synapheia*. An *Anapaestic Dimeter Catalectic* is frequently subjoined to a system of *Anapaestics*, by way of conclusion,—or else of temporary relief to the ear; and admits a spondee into the first and also second foot, but has generally the third foot pure, with a caesural syllable over.

4. Iōnica.

An *Ionic Verse à mājorē* consists wholly (when pure) of *major ionic* feet: and, in like manner, an *Ionic Verse à mīnorē* consists entirely (when pure) of *minor ionic* feet. The more usual length of the first species is three measures and a half, each foot counting for a measure. A double trochee is admissible into the second and third places, and sometimes into the first. Moreover, a long syllable may be resolved into two short syllables in any one of the measures. The *Ionic à mīnorē* is perhaps never found impure, and consists generally of four measures, such, that without either a division of any word, or a clashing of any syllables, the verse may be shortened to a monometer, or extended *ad libitum*.

5. Lyrice.

Lyrice Verses are those which were sung to the music of the lyre, and occur of various lengths and construction, being sometimes portions of one or more of the species already enumerated, and sometimes a particular arrangement of feet according to the fancy of the composer. Here we shall notice only the following few.

I. *The Sapphic*, which consists of a trochee, a spondee, a dactyle, and two trochees: in all, eleven syllables. With the fifth half-foot a word must terminate, otherwise the verse is faulty. A Sapphic stanza generally contains three sapphic verses followed by an *Adonic*, that is, a dactyle and a spondee or trochee.

II. *The Phalæcian or Hendecasyllabus*, which is (likewise) a verse of five feet, and, as its name imports, comprises (in all) eleven syllables. The first foot is a spondee, sometimes, but very rarely, an iambus, or a trochee: the second, a dactyle,—for which a spondee may occasionally be substituted; and the remaining three feet are trochees.

III. *The Alcæic major*, which is a verse of four feet with a long caesural syllable after the second foot, which must always be an iambus: the first foot may be either an iambus, or a spondee; and the last two feet are dactyles.

IV. *The Alcæic minor*, which consists of two dactyles followed by two trochees. The *Carmen Horatianum* (so called after Horace who employed it in

II. Quod si cōn'sonāns prī'orē dīctiō'nēm clau'dāt, rē-
quēn'tē ŷ'tēm ā cōn'sonān'tē inchōan'tē, vōcā'lis prācē'dēns
ē'tiām pōsitiō'nē lōn'gā ē'rit : ŷt,

Mā'jor sūm quām cui pōs'sit fortū'nā nocē're.

[Syl'lābā -jōr, sūm, quām, ēt sāt, pōsitiō'nē lōn'gā sūnt.]

III. At, si prī'or dīctiō ŷn vōcā'lem brēvēm ēx'cāt, sē-
quēn'tē ā dūā'būs cōn'sonān'tībūs incipiēn'tē,—intēr'dūm,
sēd rū'rūs,—prōdū'cītūr ; ŷt,

Ōccū'tā¹⁴ spō'liā. Juv.

a great many of his Odes) has two *mājor Alcēics* for the first two vērēes of the stānza, and an *Alcēic minor* ālwāys for the fourth.

V. *The Asclēpiād or Choriāmbic Dimeter Interposita*, which is made up of two choriāmbuses interposēd betwēen a spondee and an iāmbus or pyrhic. Each choriāmbus should tērminate with the tērmination of a word :—unlēs the first choriāmbus (at least) tērminate in this way, the vērse is faulty.

VI. *The Archilōchian Iāmbic Dimeter Hypermeter*, which contains four feet and a half: these are sōmetimes (though rārely) all iāmbuses : more cōmmonly the first and third feet are spondees. This vērse cōnstitutes the third of the stānza cāllēd *Cārmen Horatiānum*.

VII. *The Archilōchian Trochāic Heptāmeter*, which ālwāys consists of the first four feet of a dāctylic hexāmeter, followed by three trochees.

VIII. *The Choriāmbic Trimeter Interposita*, which is made up of three choriāmbuses interposēd betwēen a spondee and an iāmbus or pyrhic,—with the same restriction as the *Asclēpiād*.

IX. *The Choriāmbic Dimeter Iāmbic-Spondee-Bacchiac Interposita*, which consists of two choriāmbuses interposēd betwixt an iāmbus followed by a spondee, and a bacchiac or āmphibrach. The first syllable of the first choriāmbus ought ālwāys to be a cēsūral syllable—left āfter the spondee which precedes ; and each choriāmbus ought to tērminate with the tērmination of a word : unlēs, indeēd, the leāding choriāmbus (at least) tērminate in this mānner, the rhythm is destrōyēd. This vērse may be regārded as a pecūliār variety of the *Choriāmbic Tetrameter*, and is ŷually subjoinēd to that particular variety of the *Choriāmbic Dimeter* wherēof the first foot is a choriāmbus and the last a bacchiac.

X. *The Glycōnic*, which consists of a spondee and two dāctyles.

XI. *The Pherecratic*, which ālso contains three feet, nāmely, a dāctyle betwēen two spondees.

XII. *The Dāctylic Tetrameter ā pōstērīōrē*, which consists of the last four feet of a dāctylic hexāmeter.

XIII. *The Dāctylic Trimeter Catalēctic*, which consists of two dāctyles and a cēsūral syllable.—This vērse is most cōmmonly subjoinēd to a dāctylic hexāmeter.

XIV. *The Scasōnic*, which differs from a trimeter iāmbic vērse simply in that it has a spondee in the last place, and an iāmbus in the fifth.

¹⁴ This exāmple is by no means proof that a short vōwel is ēvēr lēngthenēd by position bēfore two cōnsonants beginnīng the next word : yet might sēvērāl exāmples corrobōrative of such fact be quōtēd from the pōets. It is to be re-

IV. VOCĀ'LIS brē'vis ān'tē mūtām, sēquēntē l'quidā, cōmmū'nīs rē'ditūr:—ūt, *pā'tris, vōlū'cris*. Lōn'gā, vē'rō, nōn mūtātūr:—ūt, *ārū'trūm, simūlā'crūm*.

VOCALIS ān'tē āl'tērām īn ĕādēm dīctīō'nē ūbīquē brē'vis ēst: ūt, *Dē'ūs, mē'ūs, tū'ūs, pī'ūs*.

1. EXCIPIĀS gēnī'tīvōs īn -iūs, sēcūndām prōnō'mīnīs fōrmām hābēntēs: ūt, *ūn'iūs, ill'iūs, &c.* ūbī i cōmmū'nīs rēpērītūr; l'cēt īn *āl'lē'rīūs* sēm'pēr sīt brē'vis, īn *āl'i-ūs* sēm'pēr lōn'gā.

2. EXCIPIĒNDI sūnt, ē'tiām, gēnī'tīvī ēt dātīvī quīntāe dēclīnātīō'nīs, ūbī e īn'tēr gē'mīnūm i lōn'gā fīt:—ūt, *fā-cī'ti*: āllō'quī nōn; ūt, *rē'i, spē'i, fī'dē'i*.

Fī- ē'tiām īn *fī'ō* lōn'gā ēst, nī'sī sēquūntūr e ēt r sī'mūl: ūt, *fī'rēm, fī'rē'i*:¹⁵ vē'lūt,

ōm'nīā jām fī'unt, fī'rī quāe pōs'sē nēgū'bām. Ovid.

Dī'ūs prī'mām syl'lābām hā'bēt lōn'gām; *Dī'nā* cōm'mū'nēm.

ŌHE, īntē'jēc'tīō, prī'ōrēm syl'lābām cōmmū'nēm hā'bēt.¹⁶

VOCĀ'LIS ān'tē āl'tērām īn Grā'cis dīctīō'nībūs sūbīn'dē lōn'gā fīt:¹⁷ ūt,

Dī'cītē, Pī'rīdēs.

Rē'spīcē Lāēr'tēn.

ēt īn pōssēsīvīs Grā'cis: ¹⁸ ūt,

Ānē'īā nū'trīa.

Rhōdōpē'ūs ō'r'pheūs.

remembered, however, that a mute and liquid beginning any word can, in no-wise, lengthen a preceding short vowel:—and hence it follows, that the first consonant must necessarily be the letter *s*.

¹⁵ In Plautus and in Terence the first syllable of *fī'rē'i* and of *fī'rēs* is repeatedly found long.

¹⁶ And in like manner the first syllable of *ē'heū, alās!* and of *ī'ō, hurrah!* are common. To which may be added the proper name *ī'ō, daughter of I'nachus*: the penult, too, of *chōrē'ā, a dance*, and of *plātē'ā, a street*, is common.

¹⁷ In very many Greek words, but especially proper names, a vowel is long though immediately followed by a vowel: and in the Ionic dialect the penult of the *genitive* and *accusative* cases of nouns in *-eūs* is long, although short in the common dialect.

¹⁸ A multitude of Greek possessives ending in *-ē'ūs* or *ī'rēs*, several in *-ī'ūs*, and not a few in *-ō'ūs*, might here be given if our limits would only permit.

Ōm'nīs dīphthōm'gūs k'pūd Lātīnōs lōn'gā ēst : ūt, *au-
rūm, neu'ter, mūsā* : n'īaī *prā* sēquēn'tē vocālī : ūt, *prā-
īrē, prāūs'tūs, prāūm'plūs*.¹⁹

DĒRLVĀTĪ'VĀ ēān'dēm, fērē, cūm prīmī'tī'vīs quāntītā'tēm sōrtīūn'tūr :—ūt, *āmā'tōr, amī'cus, amā'bīlīs*, prīmā brē'vī āb *ā'mō*.

Ēxcīpīūn'tūr tā'mēn paū'cā, quā, ā brē'vībūs dēdūc'tā, prīmām sŷllābām prōdūc'unt : ūt,

*cō'mō cō'mīs, ā cō'mā,
fō'mēs, ēt fōmēn'tūm, ā fō'vēd,
hūmā'nūs, āb hō'mō,
jūcūn'dūs, ā jū'vōd,
jūmēn'tūm, ā jū'vōd,
jū'nīōr, ā jū'venīs,
lātēr'nā, ā lāt'ēd,
lēs lē'gīs, ā lē'gō,*

*mō'bīlīs, ā mō'vēd,
nō'nūs, ā nō'vem,
rēs rē'gīs, rē'gī'nā, ā rē'gō,
sē'dēs, ā sē'dēd,
tē'gūlā, ā tē'gō,
trā'gūlā, ā trā'hō,
vō'mēr, ā vō'mō,
vōx vō'cīs, ā vō'cō.*

Ēt cōn'trā sūnt, quā, ā lōn'gīs dēdūc'tā, prīmām cōr-ri'pīunt : ūt,

*ārē'nā, ārīstā, ārūn'dō, āb
ārēd,
ārūs'pēs, āb ā'rā,
dī'cāx, ā dī'cō,²⁰
dī'tīb, ā dī'tīs,
dīsēr'tūs, ā dīs'sērō,
dūr dū'cīs, ā dūr'cō,
fī'dēs, ā fī'dō,*

*frā'gōr, frā'gīlīs, ā frān'gō,
gē'nūi, ā gīg'nō,
lūcēr'nā, ā lū'cēd,
nā'tō nā'tās, ā nā'tū,
nō'tō nō'tās, ā nō'tū,
pō'sūi, ā pō'nō,
pō'tūi, ā pō'sūm,
sō'pōr, ā sō'pīd.²¹*

Ēt ā'līx nōnnūllā ēx ūtrō'quē gē'nērē, quā rēlīnquūn'tūr stūdiō'sīs īn'tēr lēgēn'dūm ōbsērvān'dā.

Cōm'pō'sītā sīmplī'cīūm quāntītā'tēm sēquūn'tūr :—ūt, ā lē'gō, lē'gīs, pēr'lēgō ; lē'gō, lē'gās, āllē'gō ; ā pō'tēns, īm-pōtēns ; ā sō'lōr, cōnsō'lōr.

Ēxcīpīūn'tūr tā'mēn hāc brē'vīā ā lōn'gīs ēnā'tā : *dē'jērō, pē'jērō, ā jūrō ; īn'nūbā, prō'nūbā, ā nū'bō*.

¹⁹ Except also the diphthong *æ* in *Mæ'tis, Mæ'tic* or *Sarmátian*, which both *O'vid* and *Séneca* make short ; but most others, long.

²⁰ So in like manner *mālē'dīcūs, slānderous*, and many other words of the same kind and derivation have the penúlt short.

²¹ And similarly *vē'dūm, a forā*, from *vā'dō, I go* ; and *ām'bī'tūs, a circum*, from *āmbī'tūm, to encōmpass*,—unless this last owe its derivation to *ām'bī'tūm*,

↳ OMNĒ PRÆTĒRITUM dissyllābūm priōrēm hābēt lōn'gām: ūt, *lō'gī, ē'mī, mō'vī.*

1. EXCĪPLĀS tā'mēn, *bī'bī, dē'dī, scē'dī, stē'fī, stū'fī, tū'lī,* ēt *fī'dī* ā *fī'n'dō.*

2. PRĪMĀM PRÆTĒRITĪ gēminān'tiā—prīmām brē'vēm hā'bēt:—ūt, *cē'cīdī* ā *cā'dō*; *cēcī'dī* ā *cē'dō*; *dē'dācī, fē'fēllī, mōmōr'dī, pēpēn'dī, pū'pūgī, tētēn'dī, tē'tīgī, tōtōn'dī, tūtū'dī.*

↳ SŪPĪNŪM dissyllābūm priōrēm hā'bēt lōn'gām: ūt, *vī'sūm, lā'tūm, lō'tūm, mō'tūm.*

EXCĪPĒ, *dū'tūm, ī'tūm, lī'tūm, quī'tūm, rā'tūm, rū'tūm, sū'tūm, sī'tūm, stā'tūm;*²² ēt *cī'tūm* ā *cī'ēd cī'ēs*:—NĀM *cī'tūm* ā *cī'ē* cīs quār'tæ, priōrēm hā'bēt lōn'gām.

ULTIMARUM SYLLABARUM QUANTITAS.

I. A FINĪTĀ prōducūntūr: ūt, *ā'mā, cōn'trā, ē'rgā.*

1. EXCĪPLĀS *pū'tā, ī'tā, quī'ā, pō'stēā, ē'jā.*²³ Ī'tēm om'nēs cā'sūs in "a," cūjuscūn'quē fū'ērīnt gē'nērīs, nū'mērī, sūt declīnātīō'nīs: prætēr vōcātīvōs ā Græ'cis in -ās; ūt; *ō Ānē'ā, ō Thō'mā*: ēt āblātīvūm prīmæ declīnātīō'nīs; ūt, *mū'sā.*

2. NŪMĒRĀLIĀ in "gīnta" finā'lēm hā'bēt cōmmū'nēm, sēd frēquēntiūs lōn'gām: ūt, *trīgīn'tā.*

II. In *b, d, t,* dēsīnēn'tiā, brē'vīā sūnt: ūt, *āb, ād, cā'pūt.*²⁴

III. In *c* dēsīnēn'tiā prōducūntūr: ūt, *āc, sīc,* ēt *hīc* ādvēr'bīūm.

Sēd dū'ō in *c* cōrrīpūntūr: *nēc* ēt *dō'nēc.*

the first supine of an imaginary or obsolete verb *ām'bēō, I go round; for, āmbīō, I encompass,* is a regular verb of the fourth conjugation.

²² Though the penult of *stātūm* is short, yet the first syllable of the future participle *stātūrus* is long.

²³ In many schools a most silly practice prevails, in respect of the pronunciation of final *a*:—I mean, the indiscriminate utterance of it to rhyme with *day*. As no person of any taste ever says *Jamaicay* or *Americay*, so ought no person to say *Mūsāy*, when he means *Mūsā*. Final *a*, when short, should always rhyme with the final syllable of the English proper names *Martha* and *Maria*:—final *a*, when long, may rhyme (according to the English sound of the vowels) with *day*.

²⁴ Of course when a diphthong precedes any of these mutes, as in *hāūd, nōt,* or in *āūt, or,* the syllable is long by the Rule, "*Om'nīs diphthongus apud Latīnos longa est*:" and when a consonant precedes,—the vowel before the two consonants is long by position.

Triā sūnt cōmmū'nā; *fāc*, prōnō'mēn *hic*, ēt neū'trūm ē'jūs *hōc*, mō'dō nōn sūt āblātī'vī cāsūs.

IV. *E* finī'tā brē'vīā sūnt: ūt, *mā'rē*, *pē'nē*, *lē'gē*, *scri'bē*.

1. Excipiē'ndā sūnt ōm'nēs vō'cēs quīn'tāe inflexiō'nīs īn -e:—ūt, *fī'dē*, *dī'e*; ²⁵ ū'nā cūm pārtī'culīs īn'dē ēnā'tīa, ūt, *hō'dīe*, *quōtī'dīe*, *prī'dīe*, *pōstrī'dīe*:—ī'tēm *quā'rē*, *quā'dē'rē*, *cā'rē*, ēt sī'quā sūnt sīmī'līā.

2. Et sēcūn'dāe ī'tēm pērsō'nāe sīngulārēs sēcūn'dāe cōnjūctiō'nīs: ūt, *dō'cē*, *mō'vē*. ²⁶

Prōdūcū'n'tūr ē'tīām mōnōsīllābā īn e:—ūt, *mē*, *tē*, *sē*: *prā'tēr* *quē*, *-nē*, *-vē*; ²⁷ cōnjūctiō'nēs ēnclī'tīcās. ²⁸

Quīn ēt ādvērbīā īn -e, āb ādjēctī'vīs sēcūn'dāe declīnātiō'nīs dēdūc'tā, e lōn'gūm hā'bēnt:—ūt, *pūl'chrē*, *dō'ctē*, *vāl'dē* *prō vā'līdē*. ²⁹

Quībūs āccē'dūnt *fēr'mē*, *fērē* ³⁰:—*bē'nē* tā'mēn ēt *mā'lē* cōrrīpiū'n'tūr ōmnī'nō. ³¹

Pōstrē'mō, quā ē Grā'eīs pēr „ (ē'tā) sōrībū'n'tūr, nātūrā prōdūcū'n'tūr, cūjūscūn'quē sū'ērīnt cāsūs, gē'nērīs, āūt nū'mērī:—ūt, *Lē'thē*, *ānchī'sē*, *cē'tē*, *Tē'm'pē*.

V. *I* finī'tā lōn'gā sūnt: ūt, *dō'mīnī*, *māgī'strī*, *āmō'rī*. *Prā'tēr* *mī'hī*, *tī'bī*, *sī'bī*, *ū'bī*, *ī'bī*, quāe sūnt cōmmū'nā. ³²

Nī'sī vērō ēt *quā'sī* cōrrīpiū'n'tūr.

²⁵ The final syllable of *fē'mē*, *by* or *with hunger*, is long; this noun being of the fifth declension in the ablative case,—though of the third declension in all the other cases.

²⁶ But *cā'vē*, *be'vāre*, *vā'lē*, *favē'vīlī*, *vī'dē*, *see*, *anī'vē*, *hālī*, and *rēspō'n'dē*, *reply*, have the final *e* common.

²⁷ These three monosyllabic particles are always adjunctive, and can never (with correctness) be used as separate and distinct words. And yet, in many schools, nothing (indeed) is more habitual than to say, *quē*, *and*, *vē*, or, pronouncing them *quēce*, *voce*, three or four times as long as they ought to be!

²⁸ With these may be conjoined all syllabic particles in *e* occasionally found at the end of certain words; such as *-pēē*, *-cē*, *-īē*, *-dē*:—thus *mō'p'ē*, *hī'cē*, *tū'cē*, *quām'dē*.

²⁹ But adverbs in *e* derived from adjectives of the third declension have the final syllable short; as, *fī'cīlē*, *cāsīty*. To which add *īmpū'nē*, *with impunity*, a word of doubtful derivation: and *hē'rē*, *yesterday*.

³⁰ Likewise *ī'sī*: the final syllable, however, of *fērē* is, sometimes, found short; as is also that of *tēm'pē*, *rashly*.

³¹ To which add *sūpēr'nē*, *upwardly*, and *īnfēr'nē*, *downwardly*.

³² Likewise the conjunction *ū'tī*; and *cū'tī*, whenever it occurs as a dissyllable—which however is seldom. Here we may remark that *tī'bī*, *sī'bī*, and *ī'bī* are not pronounced (as some pronounce them) *ty-by*, *sy-by*, and *y-by*, but as though written *tībbī*, *sībbī*, and *ībbī*. Neuters in *i* have the last syllable short: as *gūm'ml*, *gum* or *gums*.

Cājus ē'tiām cōrtis sūnt dātī'vī. ēt vōcātī'vī Græcō'rūm, quō'rūm gēnī'tīvūs, sīngulārīs, in -os lbrevē³³ ēx'it :—ūt, dātī'vī: *Mīnō'īdī, Pālādī, Phāj'līdī*; vōcātī'vī, *Alēa'z, Amār'yllī, Dāph'nī*.³⁴

VI. *L* finī'tā cōrrīpūn'tūr : ūt, *ā'nīmāl, ā'n'nībāl, mēl, pū'gīl, cōn'sūl*.

Præ'tēr *nīl* (cōntrac'tūm ā *nī'hīl*), *sāl, ēt sōl*.

ēt Hebræ'a (quæ'dām) īn -ēl :—ūt, *Mī'chāēl, Gd'brīēl, Rā'phāēl, Dā'nīēl*.

VII. *N* finī'tā prōdūcūn'tūr : ūt, *Pā'ān, Hī'mēn, quīn, Xē'nōphōn, nōn, dē'mōn*.

Ex'cipē, *fōr'sān, fōr'sītān, ān, tā'mēn, ā'tāmēn, vērūn'tāmēn, ēt īn*.

Accē'dūnt hīs ēt vōcēs īllæ, quæ āp'dōpēn pātīūn'tūr : ūt, *mē'n' ? vīdē'n' ? audī'n' ? ē'tiām ēā'in, sūb'in, dē'in, prō'in, &c.*

īn -an quō'quē ā nōmīnātī'vīs īn -ā :—ūt, nōmīnātī'vō, *īphīgēnī'ā, Ēgī'nā*; accūsātī'vō, *īphīgēnī'ān, Ēgī'nān*.

Nām īn -an ā nōmīnātī'vīs īn -ās prōdūcūn'tūr :—ūt, nōmīnātī'vō, *Ēnē'ās, Mār's'yās*; —accūsātī'vō, *Ēnē'ān, Mār's'yān*.

Nōmīnā' ī'tēm īn -ēn,³⁵ quō'rūm gēnī'tīvūs -īnīs cōrrēp'tūm hā'bēt : ūt, *cār'mēn, crī'mēn, pēcl'tēn, lib'it'ēn, -īnīs*.

Quæ'dām ē'tiām īn -īn pēr *i*, ūt, *Alēx'īn*;³⁶ ēt īn -yn pēr *y*, ūt *ī'tyn*.

Græcā ē'tiām īn -ōn pēr *o* pārvūm, cūjūscūn'quē pū'ērint cā'sūs :—ūt, nōmīnātī'vō, *ī'liōn, Pē'liōn*; accūsātī'vō, *Cau'cāsōn, P'y'liōn*.

VIII. *O* finī'tā cōmmū'nīā sūnt : ūt, *dī'cō, vī'gō, pōr'rō*.³⁷ Sīc dōcē'n'dō, lēgē'n'dō, ēt ā'liā gērūn'dīā īn -dō.

³³ Except, however, final *i* in the vōcative case, sīngular, of Greek nouns forming their gēnī'tive īn -ē'tōs: as *Sī'mōi, P'y'rōi*.

³⁴ This Rule of course īncōdēs all dātīve and āblatīve cāsēs plūral īn -ās: as *hērōīsī, chl'īgīsī, sch'ā'māsī*.

³⁵ Greek accūsātīves īn -ēn frōm nouns īn -ē or īn -ēs are long: as, *Pēnē-lōpēn, īnchl'īēn, Dēmōs'thēnēn*.

³⁶ And Greek dātīve or āblatīve cāsēs plūral īn -īn :—as, *Trō'ānīn, Dr'y-ānīn, chl'īrīnīn, z'ī'hēsīn*.

³⁷ Although, īn the tēnsēs of verbs, fīnal *o* be cōmmon, yet by the best wrīters īt was oftēner ūsēd long, thān short :—except the fīnal *o* of vō'lō, *I wīll*, pū'tō, *I thīnk* or *I sūppōse*, scī'ō, *I know*, and nē'scī'ō, *I know not*, whīch īs sēldōm fōund long; and to whīch pērhaps mīght be āddēd the fīnal *o* of ē'rō, *I*

Sed oblīquī cāsūs in *o* sem'pēr prōdūcūntūr : ūt, dā-tī'vō, dō'minō, sēr'vō ; ablātī'vō, tēmp'lō, dām'nō.

Et adverb'aliā ab adjectī'vis derivātā ; tān'tō, quān'tō, lī-quidō, fāl'sō, pri'mō, mānifestō, &c. Præ'ter sē'dūbō, mī-tūd, crē'brō,³⁹ quæ sūnt cōmmū'nā.

Cæ'terūm mō'dō et quō'mōdō⁴⁰ sem'pēr cōrrīpūntūr.

Cī'tō quō'quē, ūt et ām'bō, dū'ō, ē'gō, at'quē hō'mō, vix lēgūntūr prōdūctā.⁴⁰

Mōnōsyl'lābā tā'mēn in *o* prōdūcūntūr : ūt, dō, stō.

Itē Græcā pēr *o* (ōmē'gā) cūjūs'mōdī fū'erint cāsūs : ūt, nōminātī'vō, Sapp'hō, Dī'dō ;—gēnītī'vō, Andrō'gō ; ac-cūsātī'vō, Athō : sic et ē'rgō prō cau'sā.

IX. R finītā cōrrīpūntūr : ūt, Cæ'sār, pēr, vīr, ū'sōr, tūr'tūr.

Prōdūcūntūr autē, fār, lār, vē'r, fūr, cūr : pār quō'quē, cūm cōmpō'sitīs ; ūt, cōmp'ār, im'pār, dīs'pār.⁴¹

Græcā ē'tīam in *-er*, quæ illīs in *-r* de'ānunt : ūt, d-ēr, crā'tēr, chārāctēr, æ'thēr, sō'tēr :—præ'ter pā'tēr et mā'tēr, quæ ā'pūd Lātī'nōs ūl'tīmām brē'vēm hā'bent.

X. S finītā pā'rēs cūm nū'merō vōcālīūm hā'bent tēr-minātī'ōnēs : nēm'pē, -as, -es, -is, -os, -us, -ys.

I. AS finītā prōdūcūntūr : ūt, ā'mās, Mūsās, mā'jētās, bō'nitās.

PRÆTĒR Græcā quō'rūm gēnītī'vūs sīngulārīs in *-dōs* ex'it :—ūt, ā'r'cās, Pāl'lās ; gēnītī'vō, ā'r'cādōs, Pāl'lādōs.⁴²

Et, præ'ter accūsātī'vōs (plūrālēs) nō'mīnūm crēscētī-ūm :—ūt, hē'rōs, hērō'ōs, Phyl'līs, Phyl'līdōs, —accūsātī'vō plūrālī, hērō'ās, Phyl'līdās.

shall be, and of cētō, be it. The final *o* of cētō, tell me, is always short; but let no one confound cētō with cētō, I yield.

³⁹ In like manner pōstrō'mō, ultimately or lastly, and sērō, late, have the final *o* common : as has also the conjunction vē'rō, but.

⁴⁰ With the other compounds of mō'dō : as pōt' mō'dō, dūm'mō'dō, quō'dēm'mō'dō : also, im'mō, yes or nay.

⁴¹ Of these, the last four have the final syllable common,—and perhaps shorter, than long :—yet several instances might be quoted particularly of ām'bō and dū'ō, in the neuter as well as the masculine gender, with the final *o* long. On the other hand, with cī'tō may be joined, il'līcō, yōnder, prōfēc'tō, in fact, dē'nūō, anēw, as having the last syllable seldom or never long.

⁴² The final syllable of any compound of pār is common : though, perhaps, preferably long.

⁴³ And Greek nouns in *-as* forming their genitive in *-ātōs* or *-ātīs* :—as l-nās, a duck or drake ; bū'cērās, fenugreek.

II. *ES* finitā lōngā sūnt:—ūt, *ānchī'sēs, sē'dēs, dō'cēs, pā'trēs.*

1. Excipiūntur nōmīnā In *-ēs* tērtiāe inflexiōnis,—quāe pēnūl'timām gēniti'vī crēscēntis cōrrīpiūnt: ūt, *mī'lēs, sē'gēs, dī'ves.* Sēd *ārīēs, ā'bīēs, pā'rīēs, Cērēs,* ēt *pēs* ūnā cūm cōmpōsītis, ūt, *bī'pēs, trī'pēs,* lōngā sūnt.

2. *ēs,* quōquē, ā *sūm,* ūnā cūm cōmpōsītis cōrrīpitūr: ūt, *pō'lēs, ad'ēs, prō'dēs, ob'ēs:*—quī'būs *pēs* nēs ādjūngī pō'tēst.

3. Itēm, nēutrā,—ēt nōmīnāti'vī plūrālēs Grēcō'rūm: ūt, *hīppō'mānēs, cācōē'thēs, Cyclō'pēs, Nā'ādēs.*

III. *IS* finitā brēvīā sūnt:—ūt, *Pā'ris, pā'nīs, trīs'tis, hī'lāris.*

1. Excipē obli'quōs cāsūs plūrālēs In *-is,*⁴³ quī prōdūcūntur:—ūt, *mūsīs ā mūsā; mēnsīs ā mēnsā; dō'mīnīs; tēmp'tīs; ēt quis* prō quī'būs.

2. Itēm, prōdūcēntiā pēnūl'timām gēniti'vī crēscēntis: ūt, *Sām'nīs, Sālāmīs; gēniti'vō, Sām'nītis, Sālāmītīs.*

3. Ad'dē hūc quāe In *-is* cōntrāctā ex *-eis* dēsīnūnt, sī'vē Grēcā,—sī'vē Lātīnā;—cūjuscūn'quē fū'ērīnt nū'mērī aut cāsūs: ūt, *Sīmōīs, Pūrōīs, pā'rtīs, om'nīs,—ē Sīmō'īs, Pūrō'īs, pā'rtēīs, om'nēīs.*

4. Et mōnōsīllābā Itēm om'nīā; ūt, *vis,*⁴⁴ *lis:*—prā'tēr *is* ēt *quis* nōmīnāti'vōs; ēt *bīs.*⁴⁵

5. Itīs accēdūnt sēcūndāe pērsōnāe sīngulārēs vērbō'rūm In *-is,* quō'rūm sēcūndāe pērsōnāe plūrālēs dēsīnūnt In *-ītīs,* pēnūl'timā prōdūc'tā; ūnā cūm fūtūrīs optātī'vī In *-ris:*—ūt, *aū'dīs, vē'tīs, dē'dērīs:* plūrālītēr *aūdītīs, vē'lītīs, dē'dērītīs.*

IV. *OS* finitā prōdūcūntur:—ūt, *hō'nōs, nē'pōs, dō'mī'nōs, sēr'vōs.*

Prā'tēr *cōm'pōs, im'pōs,* ēt *ōs* *ō'sīs.*

Et Grēcā pēr *o* pār vūm: ūt, *Dē'lōs, Chā'ōs, Pā'llādōs, Phī'llādōs.*

V. *US* finitā cōrrīpiūntur:—ūt, *fū'mūlus, rē'gīus, tēmp'pūs, āmā'mūs.*

⁴³ And all adverbs derived from those cases: as, *imprimis, chiefly* or *in the first place; grātis, freely:*—ālsō *fō'ris, abroad.*

⁴⁴ And their compounds: as, *quāmvis, although, uterque, which of the two you like.*

⁴⁵ To which may be added the adverb or preposition *cis, on this side.*

ĕxcípūn'tūr prōdūcēn'tiā pēnūl'timām gēn'ti'vī⁴⁶ crēs-
cēn'tis : ūt, *sā'lūs, tē'l'lūs* ; gēn'ti'vō, *sāhū'tis, tēllū'ria*.

Lōn'gē sūnt, ē'tiām, ōm'nēs vōcēs quār'tāe īnflēxīō'nīs
īn -us,—prāe'tēr nōmīnātī'vūm ēt vōcātī'vūm sīngulār'es :
ūt, gēn'ti'vō sīngulār'i, *mā'nūs* ; nōmīnātī'vō, āccūsātī'vō,
vōcātī'vō plūrāl'i, *mā'nūs*.

Hīs accēdūnt ē'tiām mōndōs'y/lābā : ūt, *crūs, thūs, mūs,*
sūs.

Ēt Grāe'cā ī'tēm per -ous (-ous) dīphthōn'gūm, cūjūscūn'-
quē fū'ērīnt cāsūs : ūt, nōmīnātī'vō, *Pān'thūs, Mēlām'pūs* ;
gēn'ti'vō, *Sāp'phūs, Clī'ūs*.

Āt'quē pl'is cūnctīs vēnērān'dūm nō'mēa *īē'sūs*.

VI. YS fīn'itā brē'vīā sūnt : ūt, *Tē'thūs, ī'tīs, chlā'm'ys*.
Ēx'cīpē cāsūs plūrāl'ēs īn -ys cōntrāctōs ēx -yēs vėl -y-
ās :—ūt, *Ērīn'nys* prō *Ērīn'njēs* vėl *Ērīn'njās*.⁴⁷

XI. Pōstrē'mō, u fīn'itā prōdūcūn'tūr ōm'nīā : ūt, *mā-*
nū, gē'nū, āmā'tū, dī'ū.⁴⁸

⁴⁶ The word *pā'lūs*, a *marsh* or *pool*, increases long in the genitive case, and has the final syllable long in the nominative and vocative cases singular. In Horace's Art of Poetry we find *pā'lūs* with the last syllable short, a noun of the second or fourth declension like *l'ētis*, & *lātē*.

⁴⁷ Nouns also in -ys increasing long in the genitive have the final syllable long : as, *Trā'chys*, *Trachīnia*, a small country and town of Phthiotia.

⁴⁸ The old adverb *nē'nū* for *nōn*, *not*, and the old preposition *īn'dū* for *īn*, which occur in most of the earlier authors, have the final *u* short. To which may be added ultimate syllables in -ūs, with the *s* elided ; as, *plē'nū'*, *ful'*, for *plē'nūs* : of this last sort of elision, many instances occur in the poets prior to the Augustan age, and in some even of that era.

PROPRIA QUÆ MARIBUS;

OR, THE

RULES for the GENDERS of NOUNS

CONSTRUED.

The words in the parentheses are understood, and in construing ought to be supplied.

PROPRIA (nómina) *proper names quæ which tribuuntur are assigned maribus to males, or the male kind, dicas you may call mascula masculine; ut as sunt are* (nómina) *Divórum the names of the heáthen Gods, Mars (génitive, Mártis,) the God of war; Bæcehus (génitive, Bæcchi,) the God of wine, Apóllo (génitive, Apóllinis,) the God of wisdom: (nómina) virórum the names of men; ut as, Cáo (génitive, Catónis,) a nóble Róman, Virgílius (génitive, Virgílii, vócativè, Virgíli,) the póet Virgil: (nómina) fluviórum the names of rívers; ut as, Tíbris (génitive, Tíbridis, accusative, Tíbrim, vócativè, Tíbrí,) the Tíber, Oróntes (génitive, Oróntis,) a ríver by Antioch: (nómina) ménsium the names of months; ut as, Octóber (génitive, Octóbris, áblative, Octóbri,) the month of Octóber: (nómina) ventórum the names of winds; ut as, Libs (génitive, Líbis,) the south-west wind, Nótus (génitive, Nóti,) the south wind, Aúster (génitive, Aústri,) the south wind.*

Própria nómina próper names referéntia denótting fœmineum séxum the fœmale sex tribuuntur are given fœmineo géneri to the fœminine génder; síve whéther sunt they are (nómina) *Deárum the names of Góddesses; ut as, Júnio (génitive, Junónis,) Júpiter's wífe, Vénus (génitive, Vénus,) the Góddess of beauty: muliébria (nómina) fœmale names, or the names of wómen; ut as, An'na (génitive, Annæ,) Anna, Philótis (génitive, Philótidis,) Philóte: (nómina) úrbium the names of citíes; ut as, E'lis (génitive, E'lidis,)*

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a city of Peloponnesus, O'pus (genitive, Opántis,) a city of Lóeris: (nómina) regiónum the names of countries; ut as, Græcia (genitive, Græciæ,) Greece, Pérsis (genitive, Pérsidis,) Pérsia: itém likewise nómen the name insulæ of an island; cæd as, Créta (genitive, Crétæ,) the island of Crete, Británnia (genitive, Británniæ,) Britain, Cýprus (genitive, Cýpri,) Cyprus.

Támèn but quæ'dam (nómina) cèrtain names úrbium of cities sunt are excipiéndà to be excepted; ut as, ísta máscula (nómina) these másculine nouns; Súlmo (genitive, Sulumónis,) a town in Italy, A'gragas (genitive, Agrabántis,) a town in Sicily: quæ'dam neutrália (nómina) some neuter nouns; ut as, Argos (genitive, Argeos vèl Ar'gi,) a city in Peloponnesus; Tíbur (genitive, Tíburis,) a city in Italy, Præneste (genitive, Prænéstis, áblative, Præneste,) a city of Italy; et álso An'xur (genitive, An'xuris,) a city of Italy, quod which dat gives utrámque genus ètther gènder of the two, that is, both the másculine and neuter gènder.

Appellatíva (nómina) appellatíve or còmon names árborum of trees érun't will be muliébria féminine: ut as, ál-nus (genitive, ál-ni,) an álder-tree, cuprèssus (genitive, cuprèssi,) a cy'press-tree, cédrus (genitive, cédrì,) a cédar-tree.

Spínus (genitive, spíni,) a sloe-tree or a black thorn (est) mas is másculine, oleáster (genitive, oleástri,) a wild ólive-tree (est) mas is másculine.

(Hæc nómina) sunt these nouns are et álso neutra of the neuter gènder, síler (genitive, síleris,) an ósier, or a withy-tree, súber (genitive, súberis,) a cork-tree, thus (genitive, thúris,) a fránkincense-tree, róbur (genitive, róboris,) an oak, átque and ácer (genitive, áceris,) a máple-tree.

E'tiam álso (nómina) volúcrum the names of birds; cæd as, pásser (genitive, pásseris,) a spárrrow, hirándo (genitive, hirúndinis,) a swállow: (nómina) ferárum of wild beasts; ut as, tígris (genitive, tígridis vèl tígris,) a tíger, vúlpes (genitive, vúlpi,) a fòx: et and (nómina) piscium the names of fishes; ut as, óstrea (genitive, óstreæ,) an óy'ster, cétus (genitive, cèti,) a whàle, sunt are dicta cállèd (nómina) epi-

*ce'na nouns épícene, quibus (nomínibus) to which vox íp-
sa the termination itself féret will bring aptum génus the
right génder.*

At'tamén but (id est) notándum *it is to be observed ex
cúctis (nomínibus) of all the names súpra abóve méntion-
ed, átquè and réliquis (nomínibus) of nouns that remain, or
of those that fóllo, ómne (nómen) that évery noun quod
which éxit in -um ends in -um, seù whéther (sit) Græcum
(nómen) it be a Greek noun, síve or Latinum (nómen) a Lá-
tin noun, ésse is neútrum génus of the neúter génder; sic
álo nómen a noun invariábilé undéclined.*

Nómen a noun non créscens not *increásing géntivo (cá-
su) in the géntive case: ceù as, cáro cárnis flesh, cápra cá-
præ a she goat, núbes núbis a cloud, est is muliébre génus
of the féminine génder.*

Múlta nómina mány nouns virórum of men, that is; de-
nóting the óffices of men in -ã, énding in -ã, dícúntur are
cálléd máscula másculine: ut as, scriba (*géntive, scribæ,)*
a scribe, ássecla (*géntive, ásseclæ,)* a page, scúrra (*génti-
tive, scúræ,)* a buffóon, et and rábula (*géntive, rábulæ,)*
a péttífogger, líxa (*géntive, líxæ,)* a sùtler, lanísta (*génti-
tive, lanístæ,)* a máster of gladiátors.

Quot (nómina) as mány nouns as *prima declinátio the
fírst declénsion Græcórum of the Greeks fúndit pours out,
or makes to end in -ãs, et and in -ēs; et and quot (Latína
nómina) as mány Látin nouns as fiunt are derived ab illis
from them per -ã énding in -ã, (sunt) máscula are máscu-
line; ut as, sátropas sátropa (*géntive, sátropæ,)* a Pérsian
nóbleman; athlétes athléta (*géntive, athléta,)* a wréstler.*

Itém álo (hæc nómina) legúntur *these nouns are read
máscula of the másculine génder, vérres (géntive, vérris,)* a
bóar pig, natális (*géntive, natális,)* one's birth-day, aquá-
lis (*géntive, aquális,)* a éwer.

(Nómina) náta nouns *descéded or compounded ab ásse
of the word "AS" a Róman coin or pound, ut as, centússis
(géntive, centússis,)* an húndred pence or pounds-weight:
conjúnge (his) join únto these líenis (*géntive, líenis,)* the

spleen, et and orbis (génitive, orbis,) any round thing, cælis (génitive, cælis,) a path, caulis (génitive, caulis,) a stalk, follis (génitive, follis,) bellows, collis (génitive, collis,) a hill, mēnsis (génitive, mēnsis,) a month, et and énsis (génitive, énsis,) a sword, fūstis (génitive, fūstis,) a club, fūnis (génitive, fūnis,) a rope, cénchris (génitive, cénchris,) a kind of serpent, pānis (génitive, pānis,) bread, crinis (génitive, crinis,) hair, et and ignis (génitive, ignis,) fire, cāssis (génitive, cāssis,) a toil or net, fāscis (génitive, fāscis,) a faggot, tórris (génitive, tórris,) a fire-brand, séntis (génitive, séntis,) a thorn, piscis (génitive, piscis,) a fish, et and únguis (génitive, únguis,) a nail of the hand or foot, et álso vérmis (génitive, vérmis,) a worm, véctis (génitive, véctis,) a lever, póstis (génitive, póstis,) a door-post; et álso áxis (génitive, áxis,) an axle-tree sociétur may be joined.

(Nómina finíta) in -ēr nouns énding in -ēr, ceù as, vénter (génitive, véntis,) the belly; (nómina finíta) in -ös vél -ūs, nouns énding in -ös or in -ūs; ut as, lógos (génitive, lógi,) a word, ánnus (génitive, ánni,) a year, (sunt) máscula are másculine.

At but (hæc nómina) sunt these nouns are foéminei géneris of the féminine génder, máter (génitive, mátris,) a móther, húmus (génitive, húmi,) the ground, dómus (génitive, dómûs vél dómi,) a house, álvus (génitive, álvi,) a paunch, et and cólus (génitive, cólî vél cólûs,) a distaff or whorl, et álso ficus (génitive, ficûs,) quártæ (declinatíonis) ficus of the fourth declénsion pro for frúctu the fruit, that is, a fig, átquè and ácus (génitive, ácûs,) a néedle, pórticus (génitive, pórticûs,) a pórch, átquè and tribus (génitive, tribûs,) a tribe, sócrus (génitive, sócrûs,) a móther-in-law, nûrus (génitive, nûrûs,) a daughter-in-law, et and mánus (génitive, mânûs,) a hand, ídus (génitive, íduum,) the ides of a month; hùc to these ánus (génitive, ánûs,) an old wóman est addénda is to be ádded, hùc to these mystica vánnus the mystical fan Iáccî of Bâcchus.

Júngas you may (álsó) join his to these Græ'ca (nómina) Greek nouns verténtia chánging -ös in -ūs, -ös into -ūs; pápyrus (génitive, pápyri vél pápyri,) páper, antídótu (génitive, antídóti,) an antídote or préventive, cóstus (génitive,

cósti,) the herb *zédoary*, diphthóngus (*génitive*, diphthón-
gi,) a *diphthong*, býssus (*génitive*, býssi,) *fine flax*, abýssus
(*génitive*, abýssi,) *an abyss or a bóttomless pit*, crystállus
(*génitive*, crystállu,) *crystal*, sýnodus (*génitive*, sýnodi,) *an*
assembly, sapphirus (*génitive*, sapphiri,) *a sápphire stone*,
erémus (*génitive*, erémi,) *a désert*, et and Ar'ctus (*génitive*,
Ar'cti,) *a set of stars called the Bear*, cum with múltis áli-
is (nominibus) mány óther nouns, quæ which nunc at this
time perscribere to write at large est longum is tedious.

Nómen a noun (finitum) in -ě ending in -ě, si if gignit
-is it begets or makes -is in the *génitive case*, (est) neútrum
is *neúter*, ut as, máre (*génitive*, máris,) *the sea*, réte (*gé-
nitive*, rétis,) *a net*; et and ádde add quot (nómina) how-
éver mány or whatever nouns légas you read (finita) in -ön
ending in -ön, fléxa per -i inflected by -i, that is, máking
-i in the *génitive case*, ut as, bárbiton (*génitive*, bárbiti,) *a*
harp or lute.

Hippómanes (*génitive*, hippómanis,) *a ráging humour in*
mares est is neútrum génius of the neúter género, et and ca-
cöéthes (*génitive*, cacöéthis,) *an évil hábit or cústom* (est)
neútrum is *neúter*, et álso vírus (*génitive*, víri,) *poison*, pé-
lagus (*génitive*, pélagi,) *the sea*: vúlgu (*génitive*, vúlgi,) *the*
cómmón péople módd sómetimes (est) neútrum is *neú-
ter*, módd sómetimes mas is *masculine*.

(Hæc nómina) sunt these nouns are incerti géneris of
the *dóubtful género*, tálpa (*génitive*, tálpæ,) *a mole*, et and dáma
(*génitive*, dámnæ,) *a deer*, canális (*génitive*, canális,) *a*
chánnel, et and cýtisus (*génitive*, cýtisi,) *hádder*, bálanus
(*génitive*, bálani,) *the fruit of the pálm-tree*, olónis (*géni-
tive*, olónis,) *a búttock*, finis (*génitive*, finis,) *an end*, or a
límit, pénus (*génitive*, péni vél pénús,) *all kinds of prout-
sion*, ámnis (*génitive*, ámnis,) *a river*, pámpinus (*génitive*,
pámpini,) *a vine leaf*, et and córbis (*génitive*, córbis,) *a*
básket, línter (*génitive*, línteris,) *a bark*, tórquis (*génitive*,
tórquis,) *a chain*, spécus (*génitive*, spécus rárius spéci,) *a*
care, ánguis (*génitive*, ánguis,) *a snake*, ficus dans fici fi-
cus *gíving fici*, that is, máking fici in the *génitive case*, pro
mórbo for a *diseáse*, átuqùe and phasélus (*génitive*, phasé-

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li,) a *pinna*; lécythus (*genitive*, lécythi,) an *oil cruse*, &c and átomus (*genitive*, átomí,) an *átom*, gróssus (*genitive*, gróssi,) a *green fig*, phárus (*genitive*, phári,) a *watch-tower*, et and paradísus (*genitive*, paradísi,) *paradise*.

(Nómen) compósitum a noun compounded à verbo of a verb dans -à *giving* -ã, that is, *ending in -ã*, est is *common* duórum (génerum) *the common of two genders*: Grajúgena (*genitive*, Grajúgenæ,) a *Grécian-born* à from gígnō I *beget*, agrícola (*genitive*, agricolæ,) a *farmer* à from cólo I *till*, ádvena (*genitive*, ádvenæ,) a *stranger* à from vénio I *come*, mónstrant *show id that*.

Ad'de add sénex (*genitive*, sénis and *sometimes* sénicis,) an *old man or woman*, auríga (*genitive*, auríge,) a *chariotteer*, et and vérna (*genitive*, vérnæ,) a *slave by birth*, sodális (*genitive*, sodális,) a *compánion*, vátes (*genitive*, vátis,) a *prophet or bard*, extórris (*genitive*, extórris,) a *bánished man or woman*, patruéllis (*genitive*, patruéllis,) a *cóusin-german*, átquè and perduéllis (*genitive*, perduéllis,) an *ópen enemy in war*, affínis (*genitive*, affínis,) *one allied by marriage*, júvenis (*genitive*, júvenis,) a *young person*, téstis (*genitive*, téstis,) a *witness*, cívis (*genitive*, cívis,) a *clízen*, cánis (*genitive*, cánis, *genitive plural*, cánum,) a *dog or bitch*, hóstis (*genitive*, hóstis,) an *enemy*.

NÓMEN a noun est is *muliebre* génus of the *feminine gender* si if *penúltima syllaba* the *last syllable* except one *genítivi* (cásus) of the *genitive case* crescéntis *increásing* sónat sounds *acute sharp*, that is, if it be *accéted*: vélut as hæc (nómina) these nouns *pietas* *pietátis* *piety*, *vírtus* *virtútis* *virtue* mónstrant *show*.

Quæ'dam nómina *certain nouns* monosyllaba of *only one syllable* dicúntur are *called* máscula *másculine*: sal' (*genitive*, sális,) *salt*, sol (*genitive*, sólis,) *the sun*, rên (*genitive*, rénis,) a *kidney*, et and splên (*genitive*, splénis,) *the spleen*, Câr (*genitive*, Cáris,) a *Cárian*, Sêr (*genitive*, Séris, *accusative*, Séra,) a *Chínese*, vír (*genitive*, víri,) a *man or husband*, vās vácis a *surety*, ãs (*genitive*, ássis,) a *pound weight*, mās (*genitive*, máris,) *the male kind*, bês (*geni-*

tive, béssis,) eight ounces, *Crēs (génitive, Crétis,)* a *Crétan* or man of *Crete*, *præs (génitive, prædis,)* a *surety* for *móney*, et and *pēs (génitive, pédis,)* the *foot*, *glis* a *dormouse* *hábens háving gliris génitivo gliris in the génitive case,* *mōs (génitive, mōris,)* a *mánnér*, *flōs (génitive, flōris,)* a *flōwer*, *rōs (génitive, rōris,)* *dew*, et álso *Trōs (génitive, Trōis,)* a *Trōjan* or man of *Troy*, *mūs (génitive, múris,)* a *mouse*, *dens (génitive, déntis,)* a *tooth*, *mons (génitive, móntis,)* a *móuntain*, *pons (génitive, póntis,)* a *bridge*, et und simúl álso *fons (génitive, fóntis,)* a *fóuntain*, *seps (génitive, sépis,)* pro *serpente seps* for a *serpent*, likewise, *an est*, et and *gryps (génitive, grýphis,)* a *gríffin*, *Thrax (génitive, Thrácis,)* a *Thráciau*, *rex (génitive, régis,)* a *king*, *grex grégis, a flock*, et and *Phryx (génitive, Phrygis,)* a *Phrygian*.

Etiam álso polysyllaba nouns of more than one syllable (finíta) in -n énding in -n sunt are máscula másculine; ut as, Acárnan (génitive, Acarnánis,) an *Acarbánian*, that is, a man of *Acarbánia*, *lichēn (génitive, lichénis,)* a *tétter* or *ringworm*, álso, the herb called *liver-wort*, et and *délphūn (génitive, delphínis,)* a *dólpfin*: et álso (*nómína finíta*) in -o nouns énding in -o signántia signifying *corpus bōdy* or *bódily substance*; ut *as, léo (génitive, leónis,)* a *lion*, *curculio (génitive, curculiónis,)* the *weásand* or *gullet*: sic álso *sénio (génitive, seniónis,)* the *núMBER six*, *térnio (génitive, terniónis,)* the *núMBER three*, *sérmo (génitive, sermónis,)* a *discóurse*.

(*Nómína finíta*) in -ēr, -ōr, et -ōs, nouns énding in -ēr, -ōr, and -ōs, (sunt) *máscula are másculine*; ceu *as, crátēr, (génitive, cratérís,)* a *bowl*, *conditōr (génitive, conditóris,)* a *builder*, *hérōs (génitive, heróis,)* a *héro*: his (*nomínibus*) to these (*nouns*) *conjunge conjōin tórrens (génitive, torrén-tis,)* a *tórrént*, or, *land flood*, *néfrens (génitive, nefréntis,)* a *young pig*, *óriens (génitive, oriéntis,)* the *east*, atquē and *cliens (génitive, cliéntis,)* a *cliént*, atquē and *bídens instru-méntum* the word "*bídens*" an *instrument* or *fork* with two *prongs*, cum plúribus (*nomínibus*) with *mány nouns (finíta)* in -dens énding in -dens: ádde *add (to these) gígas (génitive, gígántis,)* a *giant*, *élephas (génitive, elephántis,)* an

élephant, *ádamas* (*génitive*, *adamántis*,) a *diamond*, *átquè* and *Gáramas* (*génitive*, *Garamántis*,) a *Garamátian*, or, a *man of Líbya*, *átquè* and *tápes* (*génitive*, *tapétis*,) *tápestry*, *átquè* and *lébes* (*génitive*, *lebétis*,) a *cauldron*, sic so et *álsó mágnes* (*génitive*, *magnétis*,) a *máagnet* or a *lóadstone*, *átquè* and *únum nómen one noun* *quintæ* (*declinatiónis*) *of the fifth declension*, *merídiēs* (*génitive*, *meridiēi*,) *noon* or *mid-day*: et *álsó* (*nómina*) *quæ the nouns which componúntur are compounded ab of ásse a pound weight*, ut *as*, *dódrans* (*génitive*, *dodrántis*,) *nine ounces*, *sémis* (*génitive*, *semíssis*,) *half a pound*.

(*Hæc*) *máscula* (*nómina*) *these másculine nouns jungántur may be joined*, *Sámnis* (*génitive*, *Samnítis*,) a *Sámnite*, *hýdrops* (*génitive*, *hydrópis*,) *the drópsy*, et and *thórax* (*génitive*, *thorácis*,) *the breast or chest*: *júngas you may join quóquè álsó* (*hæc*) *máscula* (*nómina*) *these másculines*, *vérvex* (*génitive*, *vervécis*,) a *wéther sheep*, *phœ'nix* (*génitive*, *phœnicis*,) a *phœ'nix*, et and *bómbyx* (*génitive*, *bombycis*,) *pro for vermiculo a silk-worm*: *At tamèn yet ex his* (*nomínibus*) *of these (nouns) sýrēn* (*génitive*, *syrenis*) a *mérmaid*, *nécnon álsó sóror* (*génitive*, *soróris*,) a *síster*, *úxor* (*génitive*, *uxóris*,) a *wife*, *sunt are muliébre génius of the féminine génder*.

Et *álsó hæc nómina these nouns monosýllaba of one syllable sunt are neutrália neuter*: *mel* (*génitive*, *méllis*,) *hóney*, *fel* (*génitive*, *féllis*,) *gall*, *lac* (*génitive*, *láctis*,) *milk*, *far* (*génitive*, *fárris*,) *bread-corn*, *vēr* (*génitive*, *véris*,) *the spring*, *æs* (*génitive*, *æ'ris*,) *brass*; *cor* (*génitive*, *córdis*,) *the heart*, *vās vásis a véssel*, *ós óssis a bone*; et and *ós óris the mouth*, *rūs* (*génitive*, *rúris*,) *the country*, *thūs* (*génitive*, *thúris*,) *fránkincense*, *jūs* (*génitive*, *júris*,) *right*, *álsó grúel or broth*, *crūs* (*génitive*, *crúris*,) *the leg*, *pūs* (*génitive*, *púris*) *corruption*.

Et *álsó polysýllaba* (*nómina*) *nouns of séveral syllables, that is, of more than of one syllable* (*finíta*) *in -ál ending in -ál, átquè and in -ár ending in -ár*: ut *as*, *capítal* (*génitive*, *capítális*,) a *priest's veil*, *laqueár* (*génitive*, *laqueáris*,) a *roof or cteling*: *álec* (*génitive*, *alécis*,) a *sharp pickle* (*est*)

neutrūm is neuter,—*alex* (génitive, *alécis*,) a herring (est) *muliébre* (génus) is of the feminine gender.

(*Hæc nómīna*) sunt *these (names or) nouns are* *dúbii* géneris of doubtful gender: *scrobs* (génitive, *scróbis*,) a ditch, *serpens* (génitive, *serpéntis*,) a serpent, *búbo* (génitive, *bubónis*,) an owl, *rudens* (génitive, *rudéntis*,) a cable, *grus* (génitive, *grúis*,) a crane, *perdix* (génitive, *perdícis*,) a partridge, *lynx* (génitive, *lýncis*,) a lynx or an ounce, a sort of spotted wolf, *limax* (génitive, *limácis*,) a snail, *stírps* (génitive, *stírpis*,) the word *stírps* pro *trúnco* for the trunk or body of a tree et and *calx* *pédis* the heel of the foot.

Ad'de add dies (génitive, *diéi*,) a day, *tántum ónly ésto* let it be *mas másculine* *secúndo númerō* in the second or plural number.

(*Hæc nómīna*) sunt *these nouns are* *commúne* (génus) of the common gender: *párens* (génitive, *paréntis*,) a parent, father or mother, *átquè* and *aúctor* (génitive, *auctóris*,) an author, *infans* (génitive, *infántis*,) a babe, or an infant, *adoléscens* (génitive, *adoléscéntis*,) a young man or woman, *dux* (génitive, *dúcis*,) a leader, *illex* (génitive, *illégis*,) an outlaw, *hæres* (génitive, *hærédis*,) an heir, *élex* (génitive, *exlégis*,) an outlaw:—

(*nómīna*) *creáta* nouns compounded à *frónte* of *frons* the forehead; ut *as*, *bifrons* (génitive, *bifróntis*,) one with two faces, *cústos* (génitive, *custódis*,) a keeper, *bōs* (génitive, *bóvis*,) *génitive plural*, *bóum*, *dátive plural*, *bóbus* *vel* *búbus*,) an ox, a bull or cow, *fúr* (génitive, *fúris*,) a thief, *sūs* (génitive, *súis*,) a swine, *átquè* and *sacérdos* (génitive, *sacerdótis*,) a priest or priestess.

NÓMEN a noun est *is* *mas másculine*, si *ŏ* penúltima the last syllable except one *genitívi* (cásus) of the génitive case *crescéns* *incrécúns* sit *be* *grávis* *flat*: ut *as*, *sánguis* blood, *genitívo* (cásu) in the génitive case *sánguinis*.

Hyperdissyllabon (*nómen*) let a noun of more than two syllables (*finítum*) in *-do* *terminating in -do*, *quod* (*nómen*) which *dat* gives or makes *-dínis* the ending *-dínis* in *genitívo* (cásu) in the génitive case, *átquè* and (*hyperdissyllabon*

nómen finítum) in -go *any hyperdissyllable noun ending in -go, quod (dat) which gives or makes -ginis the termination -ginis in the genitive case sit be foeminei generis of the feminine gender:—*dulcédo *sweetness faciens making dulcédinis, mónstrat demonstrates or shows id that tibi to you, atque and compágo compáginis, a joint or joining (mónstrat) id shows (to you) that or the same thing.*

Ad'jice add *virgo (genitive, virginis,) a virgin or maiden, grándo (genitive, grándinis,) hail, fides (genitive, fidēi,) faith, compēs (genitive, compedis,) a fetter, téges (genitive, tégetis,) a mat, et and séges (genitive, ségetis,) cornland, árbör vèl árbös (genitive, árboris,) a tree, atque and hýems (genitive, hýemis,) winter: sic so chlámys (genitive, chlámýdis,) a cloak or mantle, et and síndon (genitive, síndonis,) fine linen, Górgon (genitive, Górgonis, accusative, Górgona,) Medúsa's head, ícon (genitive, íconis, accusative, ícona,) an image, et and Amázon (genitive, Amázonis, accusative, Amázona,) an Amazon.*

Græcula (nómina) *Greek nouns finita ending in -ās vèl in -īs in -ās or in -īs, ut as, lámpās (genitive, lámpadis,) a lamp, iáspīs (genitive, iáspidis) a jasper, cássis (genitive, cássidis,) a helmet, cúspis (genitive, cúspidis,) the point of a weapon: itém also múlier (genitive, muliēris,) a woman, et and pécus cattle dans giving or making pécudis (genitive casu) pécudis in the genitive case.*

Ad'de add *his (nomínibus) únto these (nouns) fórfex (genitive, fórficis,) a pair of shears or scissars, péllex (genitive, péllicis,) a harlot, rárex (genitive, ráricis,) sedge, atque and simúl also supéllex (genitive, supelléctilis,) household-furniture, appéndix (genitive, appéndicis,) an appendage, hístrix (genitive, hístricis,) a porcupine, coxéndix (genitive, coxéndicis,) a hip, atque and filix (genitive, filicis,) fern.*

Nómen a *noun (finitum) in -ā ending in -ā, signans signifying rem a thing non animátam not animate, that is, a thing without life, est. is. neutrále genus of: the neuter gender; ut as, probléma (genitive, problématis,) a problem or a question proposed: (nómina et finita in) -ēa nouns also ending in -ēa; ut as, ómen (genitive, óminis,) a token of*

good or bad luck: (nómina finíta in) ár nouns ending in -ár; ut as, júbar (génitive, júbaris,) a sunbeam; (nómen) dans -úr, a noun giving -úr, that is, ending in -úr; ut as, jécour (génitive, jécouris vel jecinoris,) the liver; (nómina in) -ús, nouns in -ús; ut as, ónus (génitive, óneris,) a burthen: (nómina finíta in) -pút nouns ending in -pút; ut as, ócciput (génitive, occipitis,) the hinder part of the head.

At tamen *but* ex his (nomínibus) of these (nouns) péc-ten (génitive, péctinis,) a comb; fúrfur (génitive, fúrfuris,) bran, sunt are máscula másculine.

(Hæc nómina) sunt these nouns are neútra of the neuter gender, cadáver (génitive, cadáveris,) a carcass, vérber (génitive, vérberis,) a stripe, íter (génitive, itineris,) a journey, súber (génitive, súberis,) a cork, túber (génitive, túberis,) pro for fúngo a mushroom, et and úber (génitive, úberis,) a dug or teat, gíngiber (génitive, gíngiberis,) ginger, et and lásér (génitive, láséris,) the herb benjamine, cícer (génitive, cíceris,) a vetch, et and píper (génitive, píperis,) pepper, atque and papáver (génitive, papáveris,) a poppy, et also síser (génitive, síseris,) a parsnip.

Ad das you may add his (nomínibus) into these (nouns) neútra the neuters æ'quor (génitive, æ'quoris,) a level surface or a plane superficies, mármor (génitive, mármoris,) márbles, atque and ádor (génitive, ádorís vel adórís,) fine wheat, atque and pécus cattle quándo when fáct it makes pécouris in genítivo (casu,) pécouris in the génitive case.

(Hæc nómina) sunt these nouns are dubii generis of the doubtful gender, cárdo (génitive, cárdis,) a hinge, márgo (génitive, márginis,) the márgín, brink, or brim of a thing, cinis (génitive, cíneris,) ashes or cinders, óbex (génitive, óbicis,) a bolt, fórceps (génitive, fórcipis,) a pair of tongs, púmex (génitive, púmícis,) a púmice stone, ímbrex (génitive, ímbricis,) a gutter-tile, córtex (génitive, córticis,) the rind or bark of a tree or shrub, púlvis (génitive, púlveris,) dust, atque and ádeps (génitive, ádipis,) fat.

Ad de add cúlèx (génitive, cúlícis,) a gnat, nátrix (génitive, nátrícis,) a water-serpent, et and ónyx (génitive, ónychis,) an ónyx, a sort of precious stone, cum próle with its

offspring or compounds, atque and silex (genitive, silicis,) a flint, quámvis although úsus use vult wishes or will have hæc (nómina) these nouns mélius ráther diciet to be call- ed máscula másculine.

Is'ta (nómina) these nouns sunt are commúnis géneris of the cómmon génder, that is, are indífferently másculine or féminine; vigil (genitive, vigilis,) a sentínel, púgil (ge- nitive, púgilis,) a bóxer, or chámption, éxul (genitive, éxu- lis,) a báníshed man or wóman, præ'sul (genitive, præ'su- lis,) a prélate, hómo (genitive, hóminis,) a man or wóman, némo (genitive, néminis,) nóbody, mártyr (genitive, mártý- ris,) a mártýr, Lígur (genitive, Líguris,) a Lígúrian, aú- gur, (genitive, aúguris,) a divíner by birds, or a soóthsayer, et and Arcás (genitive, Arcádis vel Arcádos,) an Arcádi- an, antístēs (genitive, antístitis,) a chief priest or priestess, mílēs (genitive, mílitis,) a sóldier, pédēs (genitive, péditis,) a foótmán or foót-wóman, intérprēs (genitive, intérpretis,) an intérpreter, cómēs (genitive, cómitis,) a compánion on a jóurney, hóspēs (genitive, hóspitis,) a host or lándlord, álso, a guest: sic so álēs (genitive, álitis,) ány great bird, præ'sēs (genitive, præ'sidis,) a préident, prínceps (genitive, prin- cipis,) a prínce or príncess, aúceps (genitive, aúcupis,) a foowler, équēs (genitive, équitis,) a hórseman or hórse-wó- man, óbsēs (genitive, óbsidis,) a hóstáge: atque and mált- a ália nómina mány óther nouns quæ which creántur are fórméd or dérived à vérbis from verbs: ut as cónjux (gé- nitive, cónjugis,) a húsbánd or wífe, júdex, (genitive, júdi- cis,) a júdge, víndex (genitive, víndicis,) an avénger, ópifex (genitive, ópificis,) a wórkman, et and arúspex (genitive, arúspicis,) a divíner by the éntails at sácrifice.

ADJECTIVA *ádjéctives* habéntia háving duntáxat óny únam vócem *one terminátion,* ut *as,* félix (genitive, felicis,) háppy, aúdex (genitive, audácis,) bold, rétinent keep ómné génus *every génder* sub únâ (vóce) *únder that one énding;* si *if* cádant *they fall* sub únder géminâ vóce a *double ter- minátion,* vélút *as* ómnis *all* et and *ómné* all, prior vox *the*

fórmér word (of the two) est is commúne (génus) duórum (générum) the cómmon of two génders, that is, both másculine and féminine, áltera vox the sécond word (est) neútrum (génus) is neúter; àt but si jf váriant they váry tres vóces the three terminátions, or éndings; ut as, sácer, sá-cra, sácrum, sácred; práma vox the first word est is mas másculine, áltera the sécond, foëmina féminine, tértia the thírd, neútrum (génus) neúter.

Obser. 1.—At but sunt (nómina) there are some nouns quæ which vocáres you would call substantíva súbstantives própè in a mánnér fléxu by their declíning: támèn yet (sunt) repérta they are found (ésse) to be adjectíva ád-jectives natúrâ by náture átquè and úsu by use. T'ália such sunt are paúper (génitive, paúperis,) poor, púber (génitive, púberis,) ripe of age, cum with dégener (génitive, dégeneris,) degenerate, úber (génitive, úberis,) frúttful, et and dívés (génitive, dívitis,) rich, locuplès (génitive, locuplétis,) weálthy, sóspès (génitive, sóspitis,) safe, cómès (génitive, cómitis,) accómpanying or attendíng, átquè and supérestès (génitive, supéstitis,) survívíng: cum with paúcis áliis (nomínibus) a few óthers, quæ which jústa léctio due réadíng docébit will teach.

Obser. 2.—Hæc (adjectíva) these ádjectives gaúdent like adsciscere to take síbi únto themsélves quémdam próprium fléxum a cértain pecúliar inflexion or mánnér of declíning, campéster champágn, vólucer swift, céleber fámous, céler spéedy, átquè and salúber whólesome; júnge join pedéster, belóngíng únto a footman, equéster belóngíng to a hórseman, et and ácer sharp; júnge join palúster márshy, àc and álacer cheérful, silvéster woódy:—

At but tu you váriábis shall váry or declíne hæc (adjectíva) these ádjectives sic thus: hic céler, in the másculine, hæc céleris, in the féminine, hoc célere neútro (génere) hoc célerè in the neúter géndér; aut or álitèr ótherwise sic thus; hic átquè hæc céleris for the másculine and féminine, rúrsum agáin hoc célere est hoc célerè is neútrum (génus) tibi the neúter géndér for you.

NOUNS HETEROCLITE, OR IRREGULAR,

CONSTRUED.

(Nómina) quæ those nouns which variant change génius their génder aut or flexum their declension, (et) quæcumque (nómina) and whatsoever nouns nováto rítu by or áfter a new mánnér deficiunt fall short vél or súperant exceed in declining, súnito let be (called) heteroclita heteroclites, or nouns irrégular.

Cérnis you perceive or see hæc (nómina) these nouns variantia varying partim in part génius their génder, ac and flexum their declining: Pérgamus (génitive, Pérgami,) the city Troy gignit makes Pérgama, in plurali número in the plural number.

Prior número the former or singular number dat gives his (nominibus) unto these nouns neutrum génius the neuter génder, álter (número) the other, or plural number, utrumque both the masculine and neuter; rástrum (génitive, rástri,) a rake, or hárrow, cum with fréno (nominative, frénum,) the bit of a bridle, filum (génitive, filii,) a thread, atque simul and álso capistrum (génitive, capistri,) a halter: itém álso Ar'gós (génitive, Ar'gós vél Ar'gi,) Ar'gos, a town in Greece, et and cœ'lum (génitive, cœ'li,) heaven, sunt are neutra neuter singula singulars, that is, in the singular number, sed but áudi hear or observe, vocitábis you shall say duntáxat ónly cœ'lqs, et and Ar'gós (in the plural number) máscula masculine: sed but fréna neuter, et and frénos masculine, quo pácto on which condition, or áfter which mánnér (Latini) fórmant they (the Latins) form et álso cæ'tera the rest, that is, of the nouns ábove méntioned, námely, rástrum, filum, and capistrum.

Pluralis número the plural number solet is wont addere to add his (nominibus) to these nouns utrumque génius either génder of the two, that is, both génders, the masculine and neuter; síbilus (génitive, síbili,) a hissing, atque

and *jocus* (*genitive, joci*), *sport*, *locus* (*genitive, loci*), *a place*. — *Jungas* you may join his (*nominibus*) *unto these (nouns)* *quocunque* also *plurima* (*nomina*) *very many or many more (nouns)*.

Propago (*nominum*) *the stock (of nouns)* *quæ* which *sequitur* follows *est* is *manca* defective *casu* in case *vel* or *numero* in number.

(*Nomina*) *quæ* nouns which *variant* vary *nillum* *casum* no case; *ut* as, *fas* *divine law*, *nil* *nothing*, *nihil* *nothing*, *instar* *resembling in size or appearance*: *et* and *multa* (*nomina*) *many nouns (finita)* in *-u* *ending in -u*, *simul* also *in i*: *ut* as, *sunt* *are hæc* these *atque* both *cornu* a horn, *atque* and *genu* the knee; *sic* so *gummi* gum, *frugi* *thrifty*; *sic* so *Tempè* a pleasant vale in *Thessaly*, *tot* so many, *quot*, *how many*, *et* and *omnes* *numeros* all numbers, *that is*, *nouns of number* à *tribus* from three *ad* *centum*, to a hundred *vocabis* you shall call *aptota* *aptotes*.

Atque and *nomen* a noun *cui* *vox* to which the *vocabula* or *diction* *cadit* *una* falls *one or single*, *that is*, *which hath only one case* *est* is (*called*) *monoptoton* a *monoptote*; *ceum* as, *noctu* by night, *natu* by birth, *jassu* by order, *injassu* without order, *simul* also *astu* by craft, *promptu* in readiness, *permissu* with permission or leave: *legimus* we have read *astus* plurali (*numero*) *astus* in the plural number: *legimus* we have read *inficias* a dental, *sed* but *ea* *vox* that case *sola* alone *est* *reperta* is found.

(*Nomina*) *quæ* those nouns are (*called*) *diptota* *diptotes*, *quibus* to which *dúplex* *flexura* a double flexure or twofold *declining* *remansit* has remained, *that is*, *nouns which have only two cases*: *ut* as, *forte* chance *dabit* will give or make *forte* by chance, *sexto* (*casu*) in the sixth or *ablative* case, *quocunque* also *spontis* of choice *sponte* by choice: *et* and *jugis* of an acre *dat* gives or makes *jugere* by an acre, *séx*, to (*casu*) in the sixth or *ablative* case: *autem* and *verberis* of a stripe *verbere* by a stripe, *quocunque* also *suppetiæ* aid *dant* gives or makes *suppetiæ* aid or *súccour*, *quarto* (*casu*).

RU) in the fourth, or the accusative case; tantūdem just so much dat makes tantūdem of just so much, et and simul also impetis of an attack dat makes impete by an attack, (ablative casu) in the ablative case; sic so repetundarum of illegal exactions repetundis by illegal exactions. Verberis of a stripe, cum with iugere by an acre servant keep quatuor casus four cases in altero numero in the other or plural number.

(Nōmina) vocantur nouns are called or named triptota triptotes quibus in which inflectis you decline tres casus three cases: sic so est it is nostrae opis of or in our power, legis you read or meet with fer opem bring assistance, atque and dignus worthy ope of aid or help: flecte declines precii to prayer, atque and precem prayer, et and blandus petit he complaisant courts, that is, complaisantly woos amicam his mistress prece with entreaty or entreaties:—at but frugis of fruit caret wants tantum only recto (casu) the straight case or the nominative, et and also ditionis of rule: vox the word vis force est is integra entire, nisi unless forte perhaps datus (casus) the dative case desit be wanting: Jungas you may join his (nominibus) to these (nouns) vices of a turn, atque and vicem a turn, et and vice by a turn: quoque also plus more habet hath pluris of more, et and plus more, quarto (casu) in the fourth, or accusative case: alter numerus the other (or plural number) datur is given omnibus his (nominibus) to all these nouns.

Notes you may note (or observe) cuncta propria (nomina) all proper names, quibus to which est there is natura a nature, that is, which have a nature, or an import, coercens restraining them ne fiant lest they be, that is, from being plurima many or plurals; et and multa alia (nomina) many other nouns occurrent tibi will meet you legenti reading, that is, will fall in your way in reading, raro seldom excedentia exceeding primum numerum the first, or singular number.

(Hæc) masculina (nomina) these masculines sunt are contenta content with or confined to secundo numero the second or plural number tantum only: manes (genitive, mā-

nium,) *the spirits of the departed, or ghosts;* majóres (*génitive, majórum,*) *ancestors,* cancelli (*génitive, cancellórum,*) *lattices,* liberi (*génitive, liberórum,*) *children, et and ántes (*génitive, ántium,*) the fore ranks of vines,* léndes (*génitive, léndium,*) *nits, et and lémares (*génitive, lémarum,*) spectres, simul also fasti (*génitive, fastórum,*) registers or annals, atque and minóres (*génitive, minórum,*) *youngers or posterity,* natales (*génitive, natalium,*) *cum when assignant it assigns or signifies genus extraction, or kindred; ádde add penátes (*génitive, penátum,*) household gods, et and lóca (*génitive, locórum,*) pláces, that is, the names of pláces plurali (número) in or of the plural number, quáles such as, atque both Gábii (*génitive, Gabiórum,*) a city in Italy, atque and Lócrici (*génitive, Locrórum,*) the Locrians or inhabitants of Lócricis, et and quæcúnque (nómina) *whatever nouns similis ratiónis of like sort or kind légas you may read pássim here and there, that is, in authors.***

Hæc (nómina) *these nouns sunt are scæmínei géneris of the feminine gender, atque and secúndi númeri of the plural number:* exúviæ (*génitive, exuviárum,*) *cast garments or any thing stript off from the body,* phalærx (*génitive, phalærarum,*) *horse-trappings, atque and grátes (*génitive, deféctive,*) thanks,* manúbix (*génitive, manubiárum,*) *the spoils of war, et and ídus (*génitive, íduum,*) the ídes of a month, ántiæ (*génitive, antiárum,*) a forelock, et and indúciæ (*génitive, iduciárum,*) a truce; simul also atque both insídiæ (*génitive, insidiárum,*) an ambush, atque and minæ (*génitive, minárum,*) threats, excúbix (*génitive, excubiárum,*) *watch by day or night, nonæ (*génitive, nonárum,*) the nones of a month, núgæ (*génitive, nugárum,*) trifles, atque and tricæ (*génitive, tricárum,*) toys, caléndæ (*génitive, calendárum,*) *the calends of a month; quisquiliæ (*génitive, quisquiliárum,*) the sweepings or refuse of any thing, thérma (*génitive, thermárum,*) a hot-bath, cúnæ (*génitive, cunárum,*) a cradle, diræ (*génitive, dirárum,*) curses, atque and exéquiæ (*génitive, exequiárum,*) *funeral rites, ferix (*génitive, feriárum,*) holidays, et and inférix (*génitive, inferiárum,*) sacrifices performed to the dead; sic so atque****

both primitiæ (genitive, primitiarum,) the first fruits of the year, atque and plægæ (genitive, plagarum,) signantes signifying rētia (genitive, rētiū,) nets, et and valvæ (genitive, valvarum,) folding-doors, atque and divitiæ (genitive, divitiarum,) riches, item also nuptiæ (genitive, nuptiarum,) nuptials or a marriage, et and lactes (genitive, lactium,) the small guts:—Thébæ (genitive, Thebarum,) Thébes, et and Athénæ (genitive, Athenarum,) Athens, addantur may be added; quod genus of which sort invenias you may find et also plúra nómīna more names locōrum of places.

Hæc neutra (nómīna) these neuter nouns pluralia of the plural number leguntur are read rariùs seldom primo (número) in the first, or singular number; mœnia (genitive, mœnium,) the walls of a city, cum with tesquis (the ablative of tesqua, tesquorum,) rough and desert places, præcordia (genitive, præcordiorum,) the parts about the heart, also, the midriff or diaphragm, lústra (genitive, lustrorum,) the dens ferarum of wild beasts, arma (genitive, armorum,) arms of war, mapália (genitive, mapalium,) Numidian cottages; sic so bellaria (genitive, bellariorum,) junkets; mûnia (genitive, muniōrum,) an office of trust or charge, cás-tra (genitive, castrorum,) a camp: fúnus (genitive, funeris,) a funeral pétit requirés jústa (genitive, justorum,) due rites or solemnities, et and vírgo (genitive, virginis,) a virgin pétit requirés sponsália (genitive, sponsaliorum,) espousals: disertus (hómo) an eloquent man amat loves róstra (genitive, rostrorum,) the pulpit, atque and púeri (genitive, puerorum,) children géstant carry crepúndia (genitive, crepundiorum,) rattles, atque and infántes (genitive, infantum,) babes or infants colunt use cunábula (genitive, cunabulorum,) crádles, that is, lie in crádles: aúgur (genitive, auguris,) a soothsayer cónsulit consúltis éxta (genitive, extorum,) the éntrais, et and absolvens finishing his sacrifice súperis (diis) to the supérnal gods, that is, to the gods a-bóve recántat chants óver effáta (genitive, effatorum,) their decreés:—fésta (genitive, festorum,) the feasts déúm (for deorum) of the gods, cèu as Bacchanália (genitive, Bacchanalium, vel Bacchanaliorum,) feasts dédicated to Bácsus,

póterunt will be áble, that is, will be próper júngi to be joíned. Quod si and if léges you shall read plúra (nómina) more nouns or names of the same sort, or description, licet (ut) repónas it is gránted (that) you place them, that is, you may place them quóquè álso hác clásse in this rank or class.

Hæc (nómina) these nouns sunt are símul at one and the same time et both quárti of the fourth átquè and secúndi fléxûs of the sécond declénsion: ènim for laurus a báy-tree fáct makes genítivo (cásu) in the géntive case, lauri of a báy-tree et and laúrûs of a báy-tree; síc so do quercus an oak, pínus a píne-tree, fícus the word ficus pro for frúctu the fruit, that is, a fig, àc and (pro) árbore for the tree as well, that is, a fig-tree:—síc álso cólus (géntive, cólî vèl cólûs,) a distaff, átquè and pénus (géntive, péni vèl pénús,) all kinds of víctuals or provísions, córnu (géntive, córni vèl córnús,) quándò when habétur árbor it is had or réckoned a tree, that is, when it sígnifies the tree, námelý, the córnel or wild chérry-tree; síc so lácus (géntive, láci vèl lácûs,) a lake, átquè and dómus (géntive, dómi vèl dómûs,) a house; licèt álthóugh hæc (nómina) these nèc recúrrent nèither recúr, that is, are not found ubíquè in évery ínstance or at all times.

Léges you will read quóquè álso plúra (nómina) more nouns híc than these, quæ which relínquas you may leave júre of ríght prísca to the áncients, that is, which you may well énóugh leave to the áncients.

AS IN PRÆSENTI,
OR,
THE RULES FOR VERBS
CONSTRUED.

AS in præsentī (tēmpore) *the terminatiōn -ās in the second pērsōn singular of the présent tense of a verb fōrmat forms perfectum (tēmpus) in -ā'vī the præter-perfect tense in -ā'vi: ut as, no nās I swim, nāvi; vōcīto vōcītās I call often, vōcītāvī. Dēme take away or excēpt lāvo I wash, lāvī; jūvo I help, jūvī; atquē and nēxo I knit, nēxūi; et and sēco I cut, quod (facit) which makes sēcūi; nēco I kill, quod (facit) which makes nēcūi; vērbum the verb mīco I glitter, quod (facit) which makes mīcūi; plīco I fold, quod (facit) which makes plīcūi; frīco I rub, quod which dat gives or makes frīcūi: sīc so dōmo I tame, quod which (facit) makes dōmūi; tōno I thūnder, quod (facit) which makes tōnūi; vērbum the verb sōno I sound, quod (facit) which makes sōnūi in the præterite tense; crēpo I crack, quod (dat) which gives crēpūi; vēto I forbid, quod which dat gives vētūi; atquē and cūbo I lie along, cūbūi: hæc (vērba) these verbs rārē formāntur are rārēly or sēldom fōrmed in -ā'vi. Do dās I gīve vult will formāre fōrm ritē by cūstom, dē'di; sto stās I stand, stē'ti.*

Es in præsentī *the terminatiōn -ēs in the second pērsōn singular of the présent tense of a verb fōrmat forms perfectum the præterperfect tense dans -ūi (by) gīving -ui; ut as nigreo nīgres I grow black, nīgrūi: excīpe excēpt jūbeo I bid, jūssī: sōrbeo I sup up hābet has sōrbūi, quōquē also sōrpsi; mūlceo I stroke gēntly, mūlci: lūceo I shine vult will have lūxi; sēdeo I sit, sēdi; atquē and vīdeo I see vult will have vīdi; sēd but prāndeō I dīne (facit) prāndi makes prāndi; strīdeo I scream, strīdi; suādeo I advīse, suāsi; rīdeo I laugh, rīsi, et and ardeo I am on fire hābet hāth ārsi.*

Prima syllaba the first or leading syllable his quatuor (vêrbis) in these four verbs infra below or following geminatur is doubled: námquê for pëndeo I hang down vult will have pëpëndi; .âtuquê and môrdeo I bite, mômôrdi; spôndeo I betrôthe. vult will habêre have spöpôndi; .âtuquê and tôndeo I clip or shear, tötôndi.

Si if l vèl r the lèttèr l or r stet stand ântè befôre -gëö, -gëö the terminâtion -geo vértitur is chänged in -si into -si: ut as úrgeo I urge, úrsi: málgeo I málk dat gives or makes málxi, quóquê álso málxi; frígeo I am cold, fríxi; lúgeo I mourn, lúxi; et and áugeo I increáse or augmént hábet has áuxi.

Fléo flës I weep dat makes flévi; léo lës I anoint, lévi; .âtuquê and (vérbum) índè nátum a verb thence originating, that is, its cômpond déleo I wipe out, delévi; pléoplés, I fill, plévi; néo I spin, névi.

Mánsi formátur the preterpérfect tense mánsi is fórméd à from máneo I tárry; tórqueo I twist vult will háce tórsi; hæreo I stíck, hæ'si.

Veo the terminâtion -veo fit is made -vi: ut as, fërveo I am hot, fêrvi; níveo I wink or béckon, et and (vérbum) sátum a verb sprung índè from thence, that is, its cômpond conníveo I wink póscit requíres -nívi et and -níxi; cíeo I stir up, cívi; .âtuquê and víeo I bind, víevi.

TER'TIA (conjugátio) the third conjugátion formábit will form prætéritum (témpus) the preterpérfect tense ut as manifestum is mánífest or shown hic here.

Bo the terminâtion -bo fit is made -bi: ut as lámbo I lick, lámbi: éxcípe éxcépt scríbo I write, scrípsi; et and máibo I márry, núpsi: antiquum (vérbum) the áncient or old. verb cúmbó I lie down dat gives or makes cúbui.

Co the. énding or terminâtion -co fit is made -ci: ut as vínco I cónquer or overcôme, víci: párcó I spare vult will have pepérci et and párci: .díco, I say, díxi; quóquê álso dúco I lead, dúxi.

Do the terminâtion -do fit is made -di: ut as mándo I eat; mándi: sèd but scíndo I cut or slash dat gives scí'di; fíndo I cleave, fí'di; fúndo I pour out, fú'di; .âtuquê and

túndo *I pound*, tátádi; péndo, *I weigh*, pèpéndi; téténdo *I bend*, tèténdi; átquè *and júnge join* cádo *I fall*, quod which fórmát forms cécidi; cædo *the verb cædo pro for* vérbero *I beat*; cécidi; eédo *the verb cédo pro for* discé-dere *to depárt*, sívè or dáre lócum *to give place*, cèssi: vá-do, *I go*, rádo *I shave*; lædo, *I hurt*, lúdo *I play*, dívido *I divide*, trúdo *I thrust*, claúdo, *I shut*, plaúdo, *I clap hands*, ródo *I gnaw*, ex -do *from -do*, sèmpèr álways fáciunt -sì *make -si*.

Go *the terminátion -go fit is made -xi*: ut *as*, júngo *I join*, júnxi: sèd *but r the lètter r ánte befóre -go*, vult *will have -si*; ut *as* spárgo *I sprinkle*, spársi: tégo *I read fá-cit makes légi*; et *and* ágo *I act*, égi: tángo, *I touch dat gives or makes tétigi*; púngo *I prick*, pánxi; átquè *and* púpugi: frángo *I break dat gives frégi*; págo, *the verb págo for pacisoor I còvenant vult will have pèpigi*; étia-m álso pángo *I fásten*, pègi, sèd *but úsus use or cústom máluit had ráther (form) pánxi*.

Ho *the terminátion -ho fit is made -xi*: ceù *as*, tráho *I draw*, tráxi, dócet *shows*; et *and* vého *I cárry*, véxi.

Lo *the terminátion -lo fit is made -ui*: ceù *as* còlo *I till*, còlui:—éxcipe *except psállo I play on an ínstrument cum p with the lètter p*, et *and* sállo *I seáson with salt*, síne *p without the lètter p*, nám *for utrumque (verbum) éither of the two fórmát tibi forms to you -li*, *that is, both of those verbs make -k in the preterpèfèct tense*: véllo *I pluck dat gives vélli*, quóquè álso vúlui: fálllo, *I decetoe*, feféllk; cétho *the verb cétho pro for frángo I break*, céculi; átquè *and* péllo *I drive áwáy*, pèpuli.

Mo *the terminátion -mo fit is made -ui*: ceù *as*, vómo *I vómit*, vómui: sèd *but émo I buy fáciat makes émi*: cò-mo *I deck the hair pétit requíres còmpsi*; prómo *I draw out*, prómpsi: ádjice *add démo I take áwáy*, quod which fórmát forms dèmpsi *in the préterite*; súmno *I take*; súm-psi; prémo *I press*, préssi.

No *the terminátion -no fit is made -vi*: ceù *as*, síno *I suffer or permít*, sívi:—éxcipe *except témmo I conténn*, témpsi: stérno, *I strew dat gives strávi*; spérno *I despíse*, spрэvi; líno *I smeár óver*, lévi, intérdùm sòmetimes líni et

and *livi*; quôquè *álo* *cérno* I *discern*, *crévi*: *gigno* I *beget*, *póno* I *put*, *cáno* I *sing*, *dant* *make* *genui*, *pósui*, *cé-
cini*.

So the termination *-po* fit is made *-psi*: ut as *scálpo* I *scratch*, *scálpsi*:—*éxcipe* *except* *rúmpo* I *break*, *rápi*; et *and* *strépo* I *scream*, quod *which* *format* *forms* *strépui*; *crépo* I *crack*, quod *which* *dat* *gives* *crépui*.

Quo the termination *-quo* fit is made *-qui*: ut as *linquo* I *leave*, *liqui*:—*démito* *take away* or *except* *cóquo* I *cook* or *dress* *meat*, *cóxi*.

So the termination *-ro* fit is made *-vi*: ceù as *séro*, pro *for* *plánto* I *plant* et *and* *sémino* I *sow*, *sévi*; quod (*vé-
bum*) *which* (*verb*) *signans* *signifying* *órdino* I *set in* *ór-
der* *dábit* *will give* (*or* *make*) *sémpèr* *álways* *méliùs* *ráther* *sérui*; *vérró* I *brush* *vult* *will have* *vérrí*, et *and* *vérsi*; *ú-
ro* I *burn*, *ússi*; *géro* I *bear*, *géssi*; *quæro* I *seek*, *quæsi-
vi*; *téro* I *beat* or *bruise*, *trívi*; *cúrro* I *run*, *cucúrri*.

So the termination *-so* formábit *will form* *-sivi*, véluti *us* *arcesso* I *send for*, *incesso* I *attack*, *átquè* *and* *lacesso* I *provóke* *próbat* *prove*: *sèd* *but* *tólle* *take away* (*or* *ex-
cept*) *capesso* I *take in hand*, quod *which* *fácit* *makes* *ca-
pessi*, *átquè* *and* *capessivi*; *átquè* (*tólle*) *and* (*except*) *fa-
cesso* I *dispátch*, *facéssai*; et *álo* *visó* I *go to see*, *visi*: *sèd* *but* *pínso* I *pound* or *grind* *habébit* *will have* *pínsui*.

So the termination *-sco* fit is made *-vi*: ut as *pásco* I *feed* *cáttle*, *pávi*; *póscó* I *demánd* or *requíre* *vult* *will have* *popósci*; *disco* I *learn* *vult* *wishes* *formáre* *to form*, *that* *is*, *forms* *dídici*; *quinisco* I *nod* *the head*, *quéxi*.

To the ending or termination *-to* fit is made *-ti*: ut as *vértó* I *turn*, *vérti*: *sèd* *but* *actívum* (*vérbum*) *sísto* *let the* *áctive* *verb* *sísto*, pro *for* *fácio* *stáre* I *make* *to stand*, *no-
tétur* *be* *márked*, *nám* *for* *dat* *it* *gives* *júre* *by* *right* *stíti*: *míttó* I *send* *dat* *gives* *mísi*; *péto* I *ask* *vult* *will* *formá-
re* *form* *petívi*; *stérto* I *snore*, *hábet* *has* *stértui*; *méto* I *mow*, *méssui*.

Exi the termination *-éxi* in the *préterite* fit is made *ab* *from* *-écto*: ut as *flécto* I *bend*, *fléxi*:—*nécto* I *knit* *dat* *gives* *néxui*, *átquè* *and* *hábet* *has* (*álo*) *néxi*; *étiám* *like-*

wise pecto I comb dat gives or makes pexui; habet it hath quòquè álso pexi.

Vo the énding or terminátion -vo fit is made -vi: ut as vólvo I roll, vólvi: éxcipe excépt vivo I live, víxi.

Xo the énding or terminátion -xo fit is made -ui: ut as téxo I weave, quod which habébit will have téxui, I wove, or have wóven mónstrat shows.

Cio the terminátion -cio fit is made -ci: ut as, fácio I do or make, féci; quòquè álso jácio I cast or throw, jéci: antiquum (vèrbum) the old verb lácio I allúre, léxi; quòquè álso spécio I behóld, spéxi.

Dio the terminátion -dio fit is made -di: ut as fódio, I dig, fódi I dug, or have dug.

Gio the terminátion -gio (it is made) -gi: ceù as fúgio, I flee (fúgi I fled, or have fled).

Pio the terminátion -pio fit is made -pi: ut as cápio, I take, cépi: éxcipe excépt cúpio I covet or desire, (cu)pívi; et and rápio I snatch, rápui; sápio I sávour or taste, sá-pui, átquè and sapívi.

Rio the terminátion -rio fit is made -ri: ut as pário I bring forth young, péperi.

Tio the terminátion -tio makes -ssi, géminans s daúb-ling the léttér s: ut as quátio I shake, quássi, quod which vix reperítur is scárcely found in úsu in use.

Déniquè finally -uo the énding or terminátion -uo fit is made -ui: ut as státuo I éréct, státui: plúo I rain fórmát fórms plúvi, sívè or plúvi: sèd but stráuo I build or pile up (fácit) makes stráxi; flúo I flow, flúxi.

QUAR'TA (conjugátio) *the fourth conjugátion dat -is gives or makes -is, in the présent tense of the indicative mood áctive, -ivi in the preterpéfect:—ut as scío scis I know, scívi, mónstrat tibi shows to you: excípías you may excépt vénio I come dans gíving véní; et and véneo I am sold, vénū; raúcio, I am hoarse, raúsi; fárcio I stuff, fár-si; sárcio I patch, sársi; sépio I hedge, sépsi; séntio I per-ceive, sénsi; fúlcio I prop, fúl-si: ítem álso haúrio I draw, dat gíves haúsi; sáncio, I estúblish, sánxi; víncio I bind,*

vínxi; sálío, *the verb sálío, pro for sálto I leap, sálui; et and amíció I clothe, amíciui.*

SIMPLEX (vérbum) *ány simple verb et and (sáum) compositívum (vérbum) its cômposit dat gives or makes ídem præterítum (témplus) the same preterperfect tense: ut as dócui I taught, edócui, I taught perfectly, mônstrat shows. Sed but syllaba the syllable quam which simplex (vérbum) the simple verb sémper always geminat doubles non geminátur is not doubled composito (véro) in the cômposit verb: præterquàm except (in) his tribus (vérbis) in these three, præcúrró I run before, excúrró I run out, repúngo I prick again; atquè and (in vérbis) ritè creatis in verbs rightly formed or compounded à of do I give, dis-co I learn, sto I stand, póscó I require or demand.*

(Vérbum) compositum a verb compounded à of plico I fold, cum with sub, vèl or nómine a noun, ut as ísta (vé-ba) these, supplico I beseech, múltiplico I múltiply, gáudet delights formáre to form, *that is, forms* -plicávi: áp-plico I apply, ómplico I fold up, réplico I fold back, or lay ópen, et and éxplico I únsfold, formant make quóquè álso -ui, in addition to -ávi.

Quámvis *although* simplex (vérbum) the simple verb óleo I smell vult will have ólui, tàmèn yet quódvis compositum (vérbum) *ány (that is, évery) cômposit verb índè from thence or thereof formábit will form* mélius ráther olévi; *at but rédolet it casts a scent séquitur fóllows formam the form simplicis (vérbis) of the simple verb, atquè and súbólet it smells a little.*

Om'nia (vérba) composita *all the verbs compounded à of* púngo I prick formábunt will form -púnxí; *únium (hórum) one of these, repúngo I prick again, vult will hare (re)púpugi, atquè and intérdùm sômetimes repúnxí.*

(Vérbum) nátum *ány verb compounded à of do I give, quándò when est it is tertia inflexio the third inflexion or conjugátion, ut as áddo I add, crédo I believe, édo I set forth, dèdo I yield up, réddo I restóre, pèrdo I lose, ábdo I put awáy, vèl or óbdo I set agáinst, cónndo I build, índó I put in, trádo I deliver, pródo I betray, véndo I sell, (dat)*

gives or makes -dīdi; *at. but* unum (verbum ex his verbis) *one of these*, abscondo *I hide, makes* abscondi. (Verbum) *natum any verb sprung or derived à from* sto stās, *I stand*, habēbit *will have* -stīti.

Hæc simplicia verba *these simple or primitive verbs*, si *if* componantur *they be compounded*, mutant *change* primam vocalem *the first vowel* (et both) præsentis (temporis) *of the present tense*, atque and præteriti (temporis) *of the preterperfect tense*, in -e into -e: clamno *I condemn*, lacto *I suckle*, sacro *I dedicate*, fallo *I deceive*, arceo *I drive away*, tracto *I handle*, fatiscor *I am weary*, vétus (verbum) *the old word* cando *I burn*, capto *I lie in wait*, jacto *I throw*, patior *I suffer*, atque and gradior *I step*, partio *I divide*, carpō *I crop or I cull*, patro *I achieve or I finish*, scando *I climb*, spargo, *I sprinkle*; atque and pario *I produce young*, cūjus duo nata (verba) *whose two compounds comperit he knows for certain et and reperit he finds* dant *give or make the preterperfect tense* per -i in -i: sed *but* cætera (verba inde nata) *the rest* per -ui in -ui; vélut *as* hæc (verba) *these*, aperire *to open*, operire *to cover*.

Hæc duo composita (verba) *let these two compounds* à *of* pasco pávi *I feed cattle*; compesco *I pasture in company or together with*, dispesco *I drive from pasture*, notentur *be noted* habere *to have*, *that is*, *be observed as having* tantum *only* -pescui; cætera *the rest*, *ut as*, epasco *I eat up*, servabunt *will keep or observe* usam *the custom or usage simplicis (verbi) of the simple verb*.

Hæc (verba) *these verbs*, habeo *I have*, lateo *I lie hid*, salio *I leap*, statuo *I erect*, cado *I fall*, lædo *I hurt*, et *and* tango *I touch*, atque and cango *I sing*; sic *so* quaero *I seek*, cædo cecidi *I beat*, sic *also* egeo *I want*, teneo *I hold fast*, taceo *I am silent*, sapio *I savour*, atque and rapio *I snatch*; si *if* componantur *they be compounded*, mutant *change* primam vocalem *the first vowel* in -i into -i: *ut as*, rapio *I snatch*, rapui; eripio *I take away by force*, eripui: (verbum) *natum a verb sprung or derived à from*

cáno *I sing, that is, úny cômpond of cáno, dat gives or makes præterítum the preterpérfect tense per -ui in -ui, ceù as cóncino I sing in cóncert, concínui.*

Siç álso displiceo *I displeáse à of pláceo I please: sèd but hæc dúo these two cômpond verbs, compláceo I please vástly, cum wish perpláceo I please véry much, bénè sérvant well keep, that is, álwáys obsérve or fóllow úsum the úsage simpliciis (véربي) of the simple verb.*

(Vérba) compósita verbs compounded, that is, the cômponds à of véربي the verbs cálcio *I tread, sálcio I leap or dance, mútant change -a per -u the léttér a into -u; concúlcio I tread upón, incúlcio I tread in, resúlcio I rebotmd, demónstrant show id that tibi to you.*

(Vérba) compósita verbs compounded, that is, the cômponds à of claúdo *I shut, quáttio I shake; lávo I wash, rejiciunt -a cast away the léttér -a: oclúdo I shut against, exclúdo I shut out, à from claúdo I shut, dócet téaches or shows id this: átquè and percúttio I strike, excúttio I strike out, à from quáttio I shake: à from lávo; I wash, (vérba) náta the verbs derived, that is, the cômponds próluo I drench, díluo I wash out (dócent id, teach or show it).*

Si if compónas you compound hæc (vérba) these verbs, ágo *I act, émo I buy, sédeo I sit, régo, I rule, frángo I bréak, et and cápio I take, jácio I cast, lácio I allúre, spécio, I behóld, prémo I press, pángo I fásten, mútant they change síbi for themselves primam vocálem the first rówel præsentis (témporis) of the présent tense in -i into -i, núnquàm néver præteriti (témporis) of the preterpérfect tense: ceù as of frángo I bréak, refríngo I bréak ópen, refrégi; incípío I begín, inoépi, à of cápio I take: sèd but paúca (vérba) let a few noténtur be márked, námquè for pérágo I finish séquitur fóllows súum simplex (vérbum) its own simple verb, átquè and sátágo I am búsy: átquè and dégo I lead on or pass, or, I líve, ab from ágo I act, dat gives dégi: cógo I bring together, eóegi; sic so à from régo I rule, pérgo I go fóward (fáct) makes perréxi: quóquè álso súrgo I rise vult will have surréxi, médiá syl-*

labâ the middle syllable præsentis (temporis) of the present tense ademptâ being taken away.

Ista quatuor composita (verba) these four compounds à of pango I fix or fasten retinent -a keep the -a; depango I fix in the ground, oppango I fasten against, circumpango I fasten about, atque and repango I fasten again.

Facio I make or do variat changes nil nothing, nisi unless præposito præeunte a preposition going before it, that is, when it is compounded with a preposition: olfacio I smell out docet teaches or demonstrates id that, cum with calfacio I make hot, atque and infacio I infect.

(Verba) nata verbs sprung or descended à from lego I read, that is, the compounds of lego, re, per, præ, sub, trans, ad, præeunte the prepositions re, per, præ, sub, trans, ad, going before, servant keep vocalem the vowel præsentis (temporis) of the present tense: cætera (composita verba à lego) the rest of the compounds of lego mutant change it, namely, the vowel -e, in -i into -i; de quibus (compositis verbis) of which hæc (verba quæ sequuntur) these tantum only, intelligo I understand, diligo I love, negligo I neglect, faciunt make præteritum (tempus) their preterperfect tense léxi; omnia reliqua (composita verba à lego) all the rest, légi.

NUNC now discas you may learn formare to form supinum the supine ex præterito (tempore) from the preterperfect tense.

Bi the termination -bi sumit takes sibi to itself -tum: namque for sic so bibi I drank fit is made bîbitum.

Ci the termination -ci fit is made -ctum; ut as vici I conquered or overcame, victum, testatur testifies or shows, et. and ici I smote dans making factum; feci I made or did, factum; quoque also jeci I threw or cast, factum.

Di the termination -di fit is made -sum; ut as vidi, I saw, visum: quædam (supina) some geminant s double the letter s; ut as pendi I opened, passum, sedi I sat, sessum; sedde add scidi I cut, quod which dat gives scissum; sequere and fidi I left, fissum; quoque also, fedi I dug, fossum.

Hic *hæc* etiã *also* advértas you may mark, quod *that* prima syllaba *the first syllable*, quam *which* præteritum (tẽmpus) *the preterperfect tense* vult *wishes* geminãri *to be doubled*, *that is*, will have doubled, non geminãtur *is not doubled* supinis *in the supines*: atquẽ *and this* tõtõndi *I clipped or shore*, dans *mãking* tõnsum, docet *teãches or shows*; atquẽ *and* cecidi *I beat*, quod *which* dat *gives* cæsum; et *and* cecidi *I fell*, quod *which* (dat *gives*) cãsum; atquẽ *and* tẽtẽndi *I bent*, quod *which* (hãbet) *has* tẽnsum et *also* tẽntum; tãtudi *I pounded*, tũnsum; atquẽ *and* dẽdi *I gave*, quod *which* iure *by right* põscit *requires* dãtum; atquẽ *and* mõmõrdi *I bit* vult *will have* mõrsum.

Si *the termination -gi* fit *is made* -ctum; ut *as* lægi *I have read*, læctum; pẽgi *I fastened* atquẽ *and* pẽpigi *I cõvenanted* dant *give or make* pãctum; frẽgi *I broke*, frãctum; quõquẽ *also* tẽtigi *I touchẽd*, tãctum; ẽgi *I acted*, ãctum; pãpugi *I prickẽd*, pãnctum; fũgi *I fled*, dat *gives or makes* fũgitum.

Lã *the termination -li* fit *is made* -sum; ut *as* sãlli *the præterite of sãlio*, stans *stãnding* pro *for* cõndio sãle *I sedson with salt*, sãlsũm; pẽpuli *I drove away* dat *gives or makes* pãlsũm; cẽculi *I broke*, cãlsũm; atquẽ *and* sefellĩ *I deceivẽd*, fãlsũm; vellĩ *I plũcked* dat *gives* vãlsũm; quõquẽ *also* túli *I bore*, hãbet *has* látũm.

Mi, ni, pi, qui, *the terminations -mi, -ni, -pi, and -qui*, fõrmant *form* -tum, vëlũt *as* (id est) *manifestum* *is manifest* hĩc *here*: ẽmi *I bought*, ẽmptũm; vẽnĩ *I came*, vẽnũm; cẽcĩni *I sang à from* cãno *I sing*, cãntũm; cẽpi *I took à from* cãpio *I take*, cãptũm; quõquẽ *also* cœpi *I begãn*, cœptũm; rãpi *I brake or broke à from* rãmpo *I break*, rãptũm; quõquẽ *also* liquĩ *I left*, lĩctũm.

Ri *the termination -ri* fit *is made* -sum: ut *as* verry *I brushed*, verrysum:—excĩpe *except* pẽperi *I brought forth* young, pãrtũm.

Si *the ending -si* fit *is made* -sum: ut *as* vsĩ *I went to see*, vsĩsum: tãmẽn *but* mĩsi *I sent* formãbit *will form* mĩssũm, s *geminãto* *the letter s* bẽing *doubled*:—excĩpe *except* fãlsi *I proppẽd*, fãltũm; hãusi *I drew*, hãustũm; sãrsĩ *I pãtchẽd*, sãrtũm; quõquẽ *also* fãrsĩ *I stuffẽd*, fãrtũm;

úsi I burnt, *ústum*; *gessi* I carried or bore, *gustum*; *tóri* I wreathed *requirit requirés or hath dúo* (supina) *two súpines* *tórtum*, *et and-tórtum*; *indúlsi* I indulged, *indúl-tum* *átquè and indúlsum*,

Psi the terminátion *-psi* fit is made *-tum*: *ut as scripsi* I wrote, *scriptum*; *quóquè álso scúlpsi* I engraved, *scúlptum*.

Ti the terminátion *-ti* fit is made *-tum*: *námquè for stéti* the préterite *stéti* à *from sto* I stand, *átquè and stíti* the préterite *stíti* à *from sísto* I make to stand, *ámbo both rítè by right* *dant give státum*: *támèn but éxcipe* *éxcépt vérti* I turned, *vérsam*.

Vi the terminátion *-vi* fit is made *-tum*: *ut as flávi* I blew, *flátum*: *éxcipe* *éxcépt pávi* I fed *cátile*, *pástum*: *lávi* I washed *dat gives lótum*, *intérdùm sómetimes* *laútum*, *átquè and lavátum*; *potávi* I drank *fácit makes pótum*, *intérdùm sómetimes et álso potátum*: *sèd but fávi* I favored (*fácit*) *makes faútum*; *cávi* I bewáred or I took care, *caútum*. *A from séro sévi* I sow *rítè fórme* *you may rightly form sátum*: *lívi* I besmeáred *átquè and líni* I besmeáred *dant give lítum*; *sólvi* I loósened à *from sólvo* I loósen, *solútum*; *vólvi* I rólled à *from vólvo* I roll, *volútum*: *singultívi* I sóbbed *vult will have singúltum*; *véneo*, *vénis*, *venívi* I am sold, *vénum*; *sepelívi* I búried, *rítè by right*, *sepúltum*.

(*Vérbum*) *quod a verb that dat gives or makes -ui*, *dat gives or makes -itum*: *ut as dómvi* I támed, *dómitum*: *éxcipe* *éxcépt quódvis vérbum* *what verb you like, that is, évery verb in -uo énding in -uo*, *quíà becaúse sémpèr formábit it* (*námely, ány verb of that terminátion*) *will álways form -ui in -útum -ui into -útum*; *ut as éxvi* I put off, *exútum*: *déme* *take awáy or éxcépt rúi*, à *from rúo* I rush, *dans máking rúitum*: *sécui* I cut *vult will have séctum*; *nécui* I slew, *néctum*; *átquè and frícui* I rúbbed, *fríctum*; *ítèm álso mísçui* I míngled, *místum*: *átquè and amíçui* I clóthed *dat gives amíctum*: *tórrui* I roasted *hábet has tóstum*; *dócui* I taught, *dóctum*; *átquè and ténuí* I held, *téntum*; *consúlui* I consúlted, *consúltum*; *álvi* I uóútrísh-ed or fed, *áltum*, *átquè and álitum*: *síc so sálvi* I leáped,

sáltum; cólui I filled, quóquè álsó occálui I hid; cáltum; pínsui I pounded or ground hábet has pístum; rápui I snatched, ráptum; átquè and sérui I have set in órder, à from séro I set in órder, vult will have sértum:—sic so quóquè álsó tóxti I wove hábet has tóxtum.

Sed but hæc (vérba) these verbs mútant change -ui in -sum -ui into -sum: nám for cénseo I judge hábet háth cénsum; céllui I broke, célsu; méto méssui I reap hábet has quóquè álsó méssum: itém likewise néxui I knitted hábet has néxum, sic so quóquè álsó péxui I combed, péxum.

Xi the termination -xi fit is made -ctum: ut as vínxi I bound, vínctum: quínque (vérba) five verbs abjiciunt n cast away the letter n; ut as fínxi I formed or fashioned, fíctum; mínxi I made wáter, míctum; ádjice add píxui I painted dans gíving píctum; strínxi I stripped or rendered bare, stríctum; quóquè álsó rínxi I grínned, ríctum. Fléxi I bent, pléxi I twisted, fíxi I fastened, dant give or make -xum; et and flúo I flow, flúxum.

Quóquè compósitum supínium every compóund supine formáture is formed ut as (súum) simplex (supínium) its own simple supine, quámvis though eadem syllaba the same syllable non stet may not stand, that is, does not continue sémper álsó utrique (supino) to either supine of the two, that is, to them both. (Vérba) compósita verba compounded à of túnsu to pound, that is, the compóunds of túnsu, n démpth the letter n being táken away, (fáciunt) make -túsum: (vérbum compósitum) any compóund à of rúitu to rush, médiâ i the middle léttér i démpth being táken away, fit is made -rútu; et and quóquè álsó à of sáltu to leap, sáltu. (Vérba) compósita the compóunds à of or from séro I sow quándo whenever formát it forms sátu dant give or make -sítu.

Hæc (supína) these supines cáptu to take, fáctu to do, jáctu to cast or throw, ráptu to snatch, mútant -a pex -e change -a into -e; et and cántu to sing, pártu to bring forth young, spársu to sprinkle, cárptu to crop or cull, quóquè álsó fártu to stuff.

Verbum the verb *édo* I eat, compositum compounded, that is, when it is compounded, non facit makes not *-és-* tum; sed but *-és-*um: úhum (verbum compositum ab *édo*) one of its compounds duntaxat only *comédo* I eat up, formabit will form utramque either one or the other, that is, both *-és-*um and *-ést-*um.

A from *nóscó* I know (*hæc* dúo (composita verba) *træe* two compounds tantum only *cógnitum* to know et and *agnitum* to know again or to recognise *habentur* are had or are found; *cætera* (composita verba à *nóscó*) the rest *dañt* give or make *nótum*:—*nóscitum* the supine *nóscitum* jam now est is in nullo úsu in no use, that is, such supine is not now in use.

VERBA in -or verbs ending in -or admittunt *admi* or take *præteritum* (tempus) their *preterperfect* tense ex *posteriore* *supino* from the latter (or second) supine, -u verso the final -u being turned per -us into -us, et and *sum* vel *fui* the auxiliary, *sum* or *fui*, *consociato* being linked or joined with it, that is, being added to the new termination; ut as à *from* or *of* *léctu* to be read (*formatur*) is formed *léctus sum* vel *fui* I have been read. At but *hórum* (verborum) of these verbs nunc sometimes est there is *deponens* (verbum) a verb *deponent* nunc at other times est there is *commune* (verbum) a common verb *notandum* to be noted or observed: nam *for* *lábor* I glide or slide *dat* gives *láp-* sus; *pátior* I suffer, *pássus*, et and (verba) *náta* *ejus* verbs sprung from it, that is, its compounds, ut as, *compátior* I suffer together with, *formans* *compássus* forming *compás-* sus, atque and *perpétior* I endure (*formans* forming) *perpé-* süss; *fáteor* I own or confess *dat* gives *fássus*; et and (verba) *náta* *indè* any verbs originating from thence, that is, all its compounds; ut as *confíteor* I confess or acknowledge, *formans* forming *conféssus*; atque and *diffíteor* I deny or disavow (*formans* forming) *difféssus*:—*grátiór* I step *dat* gives or makes *gréssus*, et and (verba) *náta* *indè* any verbs originating from thence, that is, its compounds; ut as *digrédior* I step aside, *digréssus*: *júnge* join *fáti-* cor I am weary, *féssus sum*; *métior* I mete or measure, *ménsus sum*; et and *útor* I use, *úsus*.

Or̄dior the verb *ordior* pro *for* t̄exo *I weave*, dat *gives* or *makes* ord̄itus, pro *for* incepto *I begin*, or̄sus; n̄itor *I strive* (f̄acit *makes*) n̄isus, v̄el or n̄ixus sum; et *and* ulciscor *I avenge* or *I revenge*, ūltus: s̄imul̄ *also* ir̄ascor *I am angry*, ir̄atus; at̄quē *and* r̄eor *I think* or *I suppose*, r̄atus sum; obliviscor *I forget*, vult *will have* obl̄itus sum; fr̄uor *I enjoy*, optat *wishes* or *chooses* fr̄uctus, v̄el or fr̄uitus: j̄unge *join* or *add* miser̄eri *to have pity*, miser̄tus.

T̄uor *I see*, et *and* t̄eor *I defend*, non vult *wishes not*, that is, *will not have* t̄utus, s̄ed *but* t̄utus sum: adde *add* loc̄utus, à *from* or *of* loquor *I speak*; et *and* adde *add* sec̄utus, à *of* or *from* sequor *I follow*.

Exp̄erior *I try*, f̄acit *makes* exp̄ertus; paciscor *I covenant* or *bargain*, gaudet *delights* form̄are *to form*, that is, *will form* pactus sum; n̄asciscor *I get*, n̄actus; apiscor *I obtain*, quod *which* est *is* v̄etus v̄erbum *an old verb*, ap̄tus sum; ūndē *from whence* adipiscor *I get*, ad̄eptus.

J̄unge *join* or *add* qūeror *I complain*, qūestus; j̄unge *join* or *add* proficiscor *I go*, prof̄ectus; exp̄ergiscor *I awake*, exp̄err̄ectus sum; et *and* qūoquē *also* h̄ec (v̄erba) *these verbs*, comminiscor *I devise*, comm̄entus; nascor *I am born*, n̄atus; at̄quē *and* mor̄ior *I die*, m̄ortuus; at̄quē *and* or̄ior *I rise*, quod *which* f̄acit *makes* pr̄æteritum (t̄empus) *its preterperfect tense*, or̄tus.

H̄ec (v̄erba) *these verbs* h̄abent *have* pr̄æteritum (t̄empus) *a preterperfect tense* act̄ivæ (v̄ocis) *of the active*, et *and* pass̄ivæ v̄ocis *of the passive voice*: cœno *I sup*, form̄at tibi *forms to you* cœn̄avi *I supped*, et *and* cœn̄atus sum *I supped*; j̄uro *I swear*, jur̄avi, et *and* jur̄atus; at̄quē *and* p̄oto *I drink*, pot̄avi *I drank*, et *and* p̄otus; tit̄ubo *I stumble*, tit̄ub̄avi *I stumbled*, v̄el or tit̄ub̄atus.

Pr̄ædeo *I dine* dat *gives* pr̄andi, et *and* pr̄ansus sum; plac̄eo *I please*, plac̄ui, et *and* plac̄itus: sūesco *I accuse*, vult *will have* sūeyi, at̄quē *and* sūetus.

N̄ubo *I marry* (h̄abet, *has*) n̄upsi, at̄quē *and* *also* n̄upta sum; m̄ereor *I deserve*, m̄eritus sum, v̄el or m̄erui: adde *add* libet *it pleases*, libuit, libitum; et *and* adde *add* licet *it is allowed*, or *it is lawful*, quod *which* (f̄acit) *makes*

licuit, licitum; tædet it wearies, quod which dat gives or makes tæduit, et and pertæsum; adde add pûdet it ashamed or it ashamed, faciens making pûduit, atque and pûditum; atque and piget it irks or grieves, quod which format tibi forms for you piguit it irked, atque and pigitum, it irked.

Neûtro-passivum (vêrbum) a neuter-passive verb format tibi forms for you præteritum (têmpus) its preterperfect tense sic thus, or in the manner following; gaudeo I am glad, gavisus sum; fido I trust, fisis; et and audeo I dare, ausus sum; fio I become or am made, factus; soleo I am wont, solitus sum.

(Hæc vêrbâ) fûgiunt these verbs flee or avoid præteritum (têmpus) a preterperfect tense, that is, want the præterite: vérgo I verge or bend, âmbigo I doubt, glisco I spread, fatisco I chink; pôlleo I am valid or powerful, nîdeo I shine: ad hæc (vêrbâ) to these (addas you may add) inceptiva (vêrbâ) inceptive verbs; ut as puerâsco. I verge towards childhood:—et and passiva (vêrbâ) passive verbs, quibus in which activa (vêrbâ) the actives caruere wanted, that is, of which the active voices want supinis the supines; ut as metuor I am dreaded, timeor I am feared: (adde add) omnia meditativa (vêrbâ) all meditative or desiderative verbs, præter except partûrio I am in labour or childbirth, esûrio I am hungry; quæ duo (vêrbâ) which two verbs servant keep præteritum (têmpus) the preterperfect tense.

Hæc vêrbâ these verbs raro seldom aut or nunquam never retain will retain or keep, that is, will have supinum a supine; lâmbô I lick, mîco mîcui I glitter, rádo I bray, scábo I claw, párcô pèpèrci I spare, dispéscô I drive from pasture, póscô I require or I demand, díscô I learn, compéscô I restrain, quíníscô I nod the head, dégo I lead on or pass, ângô I throttle, súgô I suck, língô, I lick, nín-gô I snow, atque and sâtágo I am busy, psállô I play on an instrument, vólô I am willing, nólo I am unwilling, málo I am more willing or would rather, trémô I tremble,

strideo, strido, *I scream*, fláveo *I am yellow*, liveo *I am black and blue*, ávet he covets, páveo *I dread*, conniveo *I connive with or wink at*, félvet it is hot.

(Vérbum) compósitum a verb compounded à of núo *I nod*; ut as rénuo *I refuse*: à of cádo *I fall*; ut as áccido *I fall upón*, præter except occido *I fall down*; quod which facit makes occasum, atque and récido *I fall back*, recásum: réspud, *I refuse*, línguo, *I leave*; líuo *I pay*, mé-tuo *I fear*, clúo *I shine or am famous*, frigeo *I am cold*, cálveo *I am bald*, et and stérto *I snore*, timeo *I fear*: sic so líuceo *I shine*; et and árceo *I repél or drive away*, cú-jus whereof (or of which verb) compósita (vérba) the com-pounds hábent have -ércitum:--sic so (vérba) náta verbs sprung or derived à from grúo, *I cry like a crane*, ut as, íngruo, *I invade*; et and quæcúmque neutra (vérba) what-ævér neuters secúndæ (conjugatióis) of the second con-jugátion formántur are formed in -ui: excípias you may except oleo *I smell*, dóleo *I am in pain or I grieve*, pláceo *I please*, atque and táceo *I am silent*, páreo *I obey*; ítem álso obreo *I want*, nóceo *I hurt*, jáceo *I lie extended*, at-que and láteo *I am hid or concealed*; et álso váleo *I am well or in health*, cáleo *I am hot*; námpue for hæc (vér-ba) these verbs gaudent delight supino in a supine, that is, these verbs have their supines.

SYNTAXIS,

OR,

THE RULES OF GRAMMAR

CONSTRUED.

PERSONALE verbum a personal verb or a verb personal, that is, a verb which has different persons concordes dat agréés cum with nominativo (casu) its nominative case número in number et and personâ in person: ut as, via séra néver (too) late.

Nominativus (casus) the nominative case pronominum of pronouns raro exprimitur is seldom expressed nisi unless grâtiâ for the sake distinctionis of distinction, aut or émphasis of énergy of expression: ut as, vos ye damnâstis (for damnâvistis) have condemned (me); quasi as though dicat he should say, nemo præterea no one else. Tu thou es art patrônus our pâtron, tu thou parens our fâther, (literally, pârent,) si if tu thou désêris forsâke us (perîimus for perivimus) we pérish (literally, we have pérished,) or are undone; quasi as though dicat he should say, tu thou es patrônus art our pâtron præcipue chiefly or in an especial manner, et and præ before aliis (all) others. (Ille) fertur he is reported designâsse (for designâvisse) to have committed (literally, to have plottèd or markèd out) atrocîa flagitia atrocious villainies, that is, hôrrid crimes.

Aliquândo sometimes oratio a sentence est is nominativus (casus) the nominative case verbo to a verb: ut as, didicisse to have learnt ingénuas artes the ingénuous arts, that is, the liberal sciences fidelitèr faithfully or thóroughly emollit sóstens much móres the manners, nec nor sinit (eos) suffers them esse to be feros brútal or rude.

Aliquândo sometimes adverbium an ádverb cum with genitivo (casu) a genitive case (est nominativus casus ver-

bo is the *nominative to a verb*):—*ut as, partim virorum part of the men ceciderunt fell, that is, were killed or slain in bello in war or the war.*

VERBA verbs infinitivi *módi of the infinitive mood* *fréquentér* *fréquently* or *óftentimes* *státuunt* *set* *ante se* *before them* *accusativum* (*cásu*) *an accusative case* *pro* *for* or *insteád* of *nominativo* (*cásu*) *a nominative*, *conjunctióne* *the conjunction* *quód* *that* *vel* or *ut* *to the end that* *omissá* *being omitted* or *left out*: *ut as, gaudeo I rejoice or I am glad te that thou rediisse (for rediisse) have returned, that is, art returned incolumem safe.*

VÉRBU *a verb* *pósitum* *pláced* *inter* *between* *dúos* *nominativos* (*cásu*) *two nominative cases* *diversórum* *numérórum* *of different numbers* *pótest* *can* or *may* *concordáre* *agréé* *cum* *with* *alterútro* (*illórum*) *either one of them*: *ut as, iræ the quarrels (literally, ángers) amántium* *of lovers (literally, of persons loving) est* *is* *integrátio* *the renewal* *amóris* *of love. Pectus (her) breast quóquē* *álsó* *fiunt* *becómes* *róbora* *oak (literally, oaks).*

Nómen *a noun* *multitúdinis* *of multitude* *singuláre* *singular*, *that is, ány* *collective noun* *of the singular number*, *júngitur* *is* *joined* *quandóquē* *sómetimes* *pluráli* *vérbo* *to a plural verb*: *ut as, pars part (of them) abiére (for abivére) have gone, that is, are gone away. Utérque* *each* or *both* *of the two* *deludúntur* *are deluded* or *beguiled* *dólis* *with tricks, that is, are gulled by deceptions.*

Impersonália (*vérba*) *impersonal verbs* *non* *hábent* *have* *not* *nominativum* (*cásu*) *ány* *nominative* *enunciátum* *expressed (in Latin)*:—*ut as, tædet me it weáries me, that is, I am weáry or tired vítæ* *of life. Est* *it is* *pertæsum* *altogether wearisome, that is, I am quite tired or sick* *conjúgii* *of wedlock.*

ADJECTIVA *adjectives*, *participia* *participles*, *et* *and* *prónómina* *pronouns* *concordant* *agréé* *cum* *substantivo* *with their substantive*, *génere* *in gender*, *número* *in number*, *et* *and* *cásu* *in case*:—*ut as, rara ávis a scarce or an uncommon bird in térris* *in the lands, that is, in the world,*

atque and simillima vetry. (*much*) like unto nigro cyano a black swan.

Aliquándò *sometimes oratio a sententia supplet supplies locum the place substantivi of a substantive, adjectivo the adjective posito being put in neutro genere in the neuter gender*:—ut as, audito it being heard, or it having been heard, régem that the king proficisci was set out Dorobérniam for Dover.

RELATIVUM *the relative concórdat agrees cum with antecedente its antecedent, genere in gender, número in number, et and personâ in person*:—ut as, quis who est is bonus vir a good man? (Vir) qui the man who servat keeps consûlta the decrees patrûm of the fathers or senators, (vir) qui the man who (servat) keeps léges the laws atque and júra the ordinances or rites.

Aliquándò *sometimes oratio a sententia pónitur is put pro for antecedente the antecedent*:—ut as, véni I came ad eam to her in tempore in time or in season, quod (negótium) which est is primum (negótium) the first or main thing ómnium rérum of all things, that is, the chief bú-
siness or concern of all.

Relativum a relative collocátum placed *inter between* dúo substantiva two substantives diversórum génerum of different genders et and (diversórum) numerórum (of different) numbers concórdat agrees *interdùm at times cum with* posterióre (substantivo) the latter (substantive):—ut as, hómines men tuéntur regard illum glóbum that globe quæ which dicitur is called terra the earth.

Aliquándò *sometimes relativum the relative concórdat agrees cum with primitivo (nómine) the primitive noun, quod which subauditur is understood in possessivo (nómine) in the possessive*:—ut as, ómnes (hómines) all men (cœperunt) dicere began to say ómnia bóna (vérba) all good or hópeful words, et and laudáre to praise or to extól meas fortúnas my lucky stars or good fortune qui háberem who had gnátum a son præditum endued tali in-
génio with such a disposition.

Si *if nominativus (casus) a nominative case interponá-*

tur is put between relativo the relative et and verbo the verb, relativum the relative regitur is governed à by verbo the verb, aut or ab aliâ dictione by some other word quæ which locatur is placed in oratione in the sentence, cum verbo with the verb:—ut as, gratia favour abest is wanting, that is, thanks are lost ab officio in a kindness quod which mora backwardness tardat retards,—that is, which tardiness or delay keeps back. Cujus nomen whose divinity or divine will and presence adoro I adore.

Quum when duo substantiva two substantives diverse significationis of a different signification concurrunt meet together, posterius (substantivum) the latter (substantive) ponitur is put in genitivo (casu) in the genitive case: ut as, amor the love at the liking nummi of money crescit increases quantum as much as pecunia ipsa the money itself crescit increases.

Hic genitivus (casus) this genitive case aliquando at times vertitur is changed in dativum (casum) into the dative:—ut as, (ille) est he is pater a father urbi to the city, atque and maritus a husband urbi to the city; that is, he is the father and husband of the city.

Adjectivum an adjective in neutro genere in or of the neuter gender positum put sine substantivo without a substantive, postulat requires aliquando sometimes genitivum (casum) a genitive case:—ut as, paululum pecunie very little of money; that is, very little money.

Interdum sometimes genitivus (casus) the genitive case ponitur tantum is set alone; priore substantivo the former substantive of the two subaudito being understood per ellipsin by the figure ellipsis: ut as, ubi when veneris you shall have come, that is, when you are come ad Dianæ to Diana's (to turn ad dextram (manum) to the right hand: subaudi. understand templum temple) that is, when you come to the temple of Diana, turn to the right.

Duo substantiva two substantives ejusdem rei of the same thing, that is, respecting the same affair, ponuntur are put or placed in eodem casu in the same case:—ut

as, *opes riches, irritamenta malorum the incentives of evils or of vice effodiuntur are dug out (of the earth).*

Laus praise, vituperium dispraise, vel or qualitas the quality rei of a thing, ponitur is put in ablativo (casu) in the ablative case, etiam: also genitivo (casu) in the genitive case:—ut as, puer a boy ingenui vultus of an ingenuous countenance or aspect, atque and ingenui pudoris of an ingenuous bashfulness or modesty. Vir a man nulla fide of no fidelity or integrity, that is, a man of no honesty or principle.

Opus need or needfulness et and usus use or occasion exigunt require ablativum (casum) an ablative case:—ut as, opus est nobis there is need to us, that is, we have need tua auctoritate of your authority. Non accepit he received not, that is, he would not receive pecuniam money ab his from them, qua (pecunia) of which, (namely, money,) esset there could be or there was nihil eius nothing of occasion, that is, no need ubi unto him: in other words, of which he had no need, or for which he had no occasion.

Autem but opus the word opus videtur seems quandoque sometimes poni to be put: adjectivè adjectively pro for necessariis necessary:—ut as, dux a leader et and auctor an adviser est is opus necessary nobis for us.

Adjectiva adjectives quæ which significant signify desiderium desire, notitiam knowledge, memoriam memory, timorem fear, atque and contraria things contrary, that is, the contraries or opposites his to these, exigunt require genitivum (casum) a genitive case: ut as, natura the nature hominum of men, that is, of mankind, est is ævula sand novitatis of novelty. Mens a mind præscia præscient or foreknowing futuri of the future or of that which is to come. Est to be thou memor mindful brevis ævi of the short age, that is, of the shortness of life. Immemor un mindful beneficii of a kindness. Imperitus rerum unskilled of things, that is, unacquainted with the world. Rûdis belli rude or awkward of war, that is, ignorant of warfare. Timidus deorum fearful of the gods. Impavidus sui fearless of himself. Cum plurimis aliis (adjectivis)

with many other adjectives quæ which denotent denôte or declare affectionem affection or passion animi of mind.

Verbalia adjectiva verbal adjectives, that is, adjectives derived from verbs, in -ax ending in -ax, etiam likewise exigunt require genitivum (casum) a genitive case:—ut as, audax ingenii bold of disposition, that is, bold by nature. Tempus time edax consumptive rerum of things; meaning, time is the eater or consumer of all things.

Partitiva nomina partitive nouns; numeralia (nomina) numerals or nouns of number, comparativa (nomina) comparatives or nouns of the comparative degree, et and superlativa (nomina) superlatives, et alio quædam adjectiva certain adjectives posita put partitive partitively exigunt require genitivum (casum) a genitive case à quo (genitivo casu) from which genitive (that is, from the noun which they require to be in the genitive case,) et mutantur they also borrow genus their own gender:—ut as, accipe take utrum horum which of these two mavis you would rather. Romulus fuit Romulus was primus (rex) the first Romanorum regum of the Roman kings. Dextra (manus) the right est is fortior (manus) the stronger manuum of the hands. Medius (digitus) the middle finger est is longissimus (digitus) the longest digitorum of the fingers. Sancte (deus) deorum O holy of gods, that is, O sacred deity, sequimur te we follow thee.

Autem but (hæc nomina) usurpantur they are usurped or used et also cum with his præpositionibus these prepositions à, ab, de, e, ex, inter, ante:—ut as, tertius the third ab Ænæa from Ænæas. Sólus the only one de superioris of the gods above. Alter one è vobis of you (two) es art deus a god. Primus the first inter among omnes all. Primus the first ante omnes before all.

Secundus the adjective secundus (signifying; second or inferior to) aliquando sometimes exigit requires dativum (casum) a dative case:—ut as, haud secundus not inferior or second ulli to any one veterum of the ancients virtute in valour.

Interrogativum an interrogative et and redditivum e- jus its redditivæ or respondent; that is, the word that an-

swers to it *erunt will be, that is, must be ejúsdem cásus of the same case et and (ejúsdem) témporis (of the same) tense, nisi unles or except voces words váríæ constructi6nis of a different construction adhibeántur be adhibited or made use of: ut as, quárum rérum of what things est is there núlla satiétas no satiety or fulness? Divítiarum of riches. Nē whéther accúsas do you accúse (me) fúrti of theft, an or homicídiū of homicide or murder? Utróque of both, námely, of theft and of murder.*

Adjectíva adjectives quíbus by which cómmodum advantage, incómmodum disadvantage, similitúdo likeness, dissimilitúdo unlikeness, volúptas pleásure, submissio submission, aut or relátio relátion ad áliquíd (negótiúm) to ány thing significátur is significed, póstulant require datívum (cásum) a dátive case: ut as, si fácis úm do (or take care) ut that sit *he be idóneus serviceable pátriæ to his c6untry, útilis úseful ágris únto the lands. Túrba a crowd, or múltitúdo, grávis troublesome páci to the peace, átque and inimíca hóstile or avérse plácida quiéti to plácid ease, that is, to unrúffled tranquillity or quietness. Similis like pátri his fáther. C6lor the c6lor qui which érat was álbis white est is nunc now contrárius contráry or reverse álbo to white. Jucúndus pleásant or delightful amícis to his friends. Súplex suppliant or submissíve ómnibus (homínibus) to all. P6éta a p6et est is finítimus véry near akín oratóri to an órator.*

Húc húther referúntur are referred nómina nouns comp6sita compounded ex præpositi6ne con (pro cum) of the preposition con (for cum):—ut as, contubernális a cómrade or one of the same class, commíto a féllow-s6ldier, conservus a féllow-sérvant, cognátus a kinsman by birth.

Quædam (adjectíva) some ex his (adjectívus) of these, quæ which significánt signify similitúdinem likeness, jun-gúntur are joined éliám álso genítivo (cásui) to a genítive case: ut as, (h6mo) quem *he whom métuus you fear érat was par the módel or ímage hújus of this man, that is, he was like this man in size and appeárance. Es you are similis the like d6mini of your máster, that is, you resémble your máster.*

Commúnis common, aliénus strange or foreign, immúnis, free, jungántur *are* joined genitivo (cásui) to a genitive case, dativo (cásui) to a dative; et álso ablativo (cásui) to an ablative cum with præpositiône a preposition: ut *as*; est is commúne a common property ómnium animántium of all living créatures, that is, it is common to all animals. Mors death est is commúnis common ómnibus (animálibus) to all. Hoc (negótium) this est is commúne common mihi to me cum te with thee, that is, common to you and me. Non aliéna not unfit for consilii the design. Aliénus ambitioni (a man) strange to ambition, that is, an enemy or a stranger to ambition. Non aliénus not averé: a from stúdiis the studies, that is, to the studies Scævola of Scævola. Dábitur it shall be given or granted vobis to you esse to be immúnibus free hujus máli of this mischiefe, that is, exempt from this calamity. Caprificus the wild fig-tree est is immúnis free ómnibus to all (Non) sumus we are immunes free ab illis mális from those evils.

Nátus born, commodus convenient, incommodus inconvenient, útilis useful, inútilis useless or unserviceable, véhemens earnest, aptus fit, cum with multis aliis (adjectivis) many other adjectives, jungántur *are* joined interdum sometimes etiám likewise accusativo (cásui) to an accusative case cum with præpositiône a preposition:—ut *as*, natus born ad glóriam to or for glory. Útilis useful or profitable ad eam rem to that affair or purpose.

Verbália (adjectiva) verbal adjectives, or adjectives derived from verbs (finita) in -bilis ending in -bilis accépta taken passivè passively, et álso participiália (adjectiva) participial adjectives (finita) in -dus ending in -dus, postulant require dativum (cásum) a dative case:—ut *as*, iners hucus a sluggish or a heavy grove, that is, a thick grove penetrabilis penetrable nulli ástro to no star, that is, not penetrable by the rays of any of the heavenly bodies. O Júli, O Július, memoránde mihi worthy unto me to be mentioned, that is, worthy or deserving of mention by me post áster nullos sodales none (of my) companions or acquaintances.

Mensura the *measure* *magnitudinis* of *magnitude* or of *quantity* subjicitur is *subjoined to* or is *put after* *adjectivis* *adjectives* in *accusativo* (*casu*) in the *accusative case*; *ablativo* (*casu*) in the *ablative case*, et and *genitivo* (*casu*) in the *genitive case*:—ut *as*, *túrris* a *tower* *alta* *high* *centum pedes* a *hundred feet*, *meáning*, a *tower*, *one hundred feet high*. *Fons* a *fountain* or *well* *látus* *wide* *tribus pedibus* *three feet*, *áltus* *deep* *triginta* (*pedibus*) *thirty feet*, *meáning* a *spring* *three feet wide* and *thirty feet deep*. *Area* a *floor* *lata* *broad* *denum* (*for denorum*) *pedum* *ten feet*, or a *floor* *ten feet broad*.

Accusativus (*casus*) an *accusative case* aliquándò *sometimes* subjicitur is *subjoined to* or *put after* *adjectivis* *adjectives* et and *participiis* *participles*, ubi *where* *præpositio* *secundum* the *preposition* *secundum* videtur *seems* *subintelligi* to be *understood*:—ut *as*, *similis* *like* *Déo* *to a God* *os* *as to his countenance* or *visage* *atque* and *humeros* *as to his shoulders*, *that is*, *in his carriage* of *himself*, and *in his size*. *Demissus* *cast down* *vultum* *as to his look*.

Adjectiva *adjectives* quæ *which* *pertinent* *pertain* or *relatæ* *ad copiam* to *plenty* *vèl* or (*ad*) *egestatem* to *want*, *exigunt* *require* *interdum* *sometimes* *ablativum* (*casum*) an *ablative case*, *interdum* *sometimes* *genitivum* (*casum*) a *genitive case*:—ut *as*, *divès* *rich* *equum* (*for equorum*) *of horses*, or, *in horses*, *divès* *rich* *pictam vestis* *of pictured vesture*, *that is*, *in embroidered raiment*,—et and *auri* *of gold*. *Amor* *love* *est* *is* *fecundissimus* *very fecund* or *abundant* et both *melle* *with* or *of honey*, et and *felle* *with* or *of gall*. *Expers* *fraudis* *void of deceit*. *Beatus* *happy* or *abounding gratiam* *in favour*.

Adjectiva *adjectives*, et and *substantiva* *substantives*, *regunt* *govern* *ablativum* (*casum*) an *ablative case* *significantem* *signifying causam* the *cause*, et and *formam* the *form*, *vèl* or *modum* the *manner* *rei* *of a thing*:—ut *as*, *pallidus* *pale* *ira* *with anger*. *Grammaticus* a *Grammari* *an nomine* *in name*, *re* *in reality* *barbarus* a *barbarian*. *Cæsar* *Trojanus* *Cæsar* a *Trojan* *origine* *by descent*.

Dignus *worthy*, *indignus* *unworthy*, *præditus* *endued*, *captus* *taken* or *disabled*, *contentus* *content*, *extorris* *ba-*

nished, frētus *relying upon*, liber *free*, cum *with*, adjectivis *adjectives significantibus signifying* pretium *price exigunt require* ablativum (casum) *an ablative case*:—ut *as*, es *thou art* dignus *worthy* odio *of hatred*. (Ergo) qui habérem *I who had* gnátum *a son* præditum *endued* tali ingenio *with such a disposition*. Tálpæ *the moles* capti oculis *taken in their eyes*, that is, the blind moles fodere *have dug or excavated* cubilia *their beds or holes*. Abi *go your way* contentus *content* tuâ sorte *with your lot*. Animus *a mind* liber *free* terróre *from fear*. Non venale *not purchaseable*, that is, not to be purchased gemmis *with gems or jewels*, nec *nor* auro *with gold*.

Nonnulla (adjectiva) *some or a few* horum (adjectivorum) *of these* admittunt *admit* interdum *sometimes* genitivum (casum) *a genitive case*:—ut *as*, indignus *unworthy* magnorum avorum *of his great ancestors*. Carmina *verses* digna *worthy* Dææ *of a Goddess*. Extorris *banned* regni *of the kingdom*, that is, *banned the kingdom or from the realm*.

Comparativa *comparatives*, cum *when* exponantur *they can be expounded or explained* per *by* (the conjunction) quam *than*, admittunt *admit*, or receive after them, ablativum (casum) *an ablative case*:—ut *as*, argentum *silver* est *is* vilius *more vile*, or, *of less value*, auro *than gold*, aurum *gold* (est *is* vilius, *is of less value*) virtutibus *than heroic qualities or virtue*: id est *that is*, quam *than* aurum *gold*, quam *than* virtutes *heroic qualities or virtue*.

Tanto *by so much*, quanto *by how much*, hæc *by this*, eo *by that*, et *and* quo *by which or by what*, cum *with* quibusdam aliis (ablativis) *some others*, quæ *which* significant *signify* mensuram *the measure* excessus *of excess*, or, of exceeding; item *also* ætate *by age*, et *and* natu *by birth*, junguntur *are joined* sæpè *oftentimes* comparativis *unto comparatives* et *and* superlativis *to superlatives*:—ut *as*, tanto *by so much* (sum) pessimus *poeta* (*am I*) *the worst poet* omnium (poetarum) *of all*; quanto *by how much* tu *thou* (es) optimus *patronus* (*art*) *the best patron* omnium (patronorum) *of all*. Quo plus *by what much* (or *how much*) *the more* habent *they have*, eo plus *by that much*

(or by so much) the more cūpiunt do they covet or desire: Māior the greater ætāte by age, that is, the elder, et and mǎximus the greátest (ætāte) by age, that is, the eldest. Māior greáter nātu by birth, that is, ólder; et and mǎximus greátest (nātu) by birth, or óldest.

Mēi of me, tūi of thee or you, súi of himself, herself, of itself, or themselves, nōstri of us, vēstri of you, (nēmpē, nāmely,) genitívi (cásus) the genítive cáses primitivórum (nóminum) of the primitíve nouns, ponúntur are put or used. cūm when persóna a persón significátur is signified:—ut as, lánguē she lánguishes desidério tūi with desire of thee, that is, for want of thee. Cára pignora dear plédgas súi of himself. Cæcus amor the blind love súi of self, that is, the blind love of one's self. Imágo nōstri the picture of us, that is, of our persón.

Méus mine, túus thine, súus his own, her own, its own, or their own, nōster ours, vēster yours, ponúntur are used cūm when actio áctiō, vèl. or possessio the possessiōn réi of a thing significátur is signified:—ut as, fávet she fávors túo desidério your wish or desire. Nōstra imágo our picture: id est, that is, (imágo) quam (imáginem) the picture which nos we possidémus posséss.

Hæc possessiva (prónomina, quæ sequúntur) these possessive prónouns, méus mine, túus thine, súus his own, her own, its own, or their own, nōster ours, et and vēster yours, recipiunt recēvæ or take post se áfter them hos genitívos (cásus) these genítive cáses; ipaius of himself, of herself, or of itself, solius of him, her, or it alóne, unius of one, duórum of two, tríum of three, &c. ómnium of all, plúrium of more, paucórum of few, cuiúsque of every one, et and úlso genitívos (cásus) the genítive cáses participiórum of párticiples, qui which referúntur are referred ad primitívum (nómen) to the primitíve word subáuditum understood: ut as, dixi I said or affirmed rempúblicam that the state or cōmmonwealth esse sálvā was safe, that is, was sáved or preserved méá unius óperá by my single sérvicé (literally, by my dóing of one or alóne). Méum solius peccátum my offéncé alóne (literally, mine offéncé of (mé) ónly, or, the offéncé of me individuály,)

non potest cannot corrigi be amended. Cùm when, or, whereas nemo nobody legat reads mea scripta timeatis the writings of me fearing (literally, my writings of (me) fearing) recitare to recite or rehearse them vulgò publicly or in public. Ceperis you may have taken or formed conjecturam a conjecture, that is, you may guess de tuo studio ipsius from your study of (you) yourself, that is, by your own individual study. Præstantior more excellent in sua laude cuiusque in his own praise (that) of each: freely, each in his own skill. Nostra memoriâ omnium in our memory (that) of us all, that is, in the memory or recollection of us all. Respondet he answers vestris laudibus paucorum to the praises of you few: literally, to your praises (being those) of (you) few.

Sui of himself, of herself, of itself, of themselves, et and sua his own, her own, its own, or their own, sunt are reciproca reciprocals, hoc est that is, reflectantur they are reflected, or have relation, sæpè always ad id to that quod which præcessit went before præcipuum chief or the most to be noted in sententiâ in the sentence:—ut as, Petrus Peter admiratur admires se himself nimium too much. Paret he spares suis erroribus his (own) errors. Petrus Peter rogat magnopere begs earnestly ne deseras as that you desert him not, or, that you do not forsake him.

Hæc (trix) demonstrativa (pronomina) these (three) demonstrative pronouns, hic this, iste that, ille he, or that, distinguuntur are distinguished sic thus; hic this demonstrat shows or points to proximum the nearest (person or thing) mihi to me; iste that (demonstrat shows or points to) eum him qui who est is apud te by you; ille he, or, that (demonstrat points to) eum him qui who est is remotus remote or distant ab utroque from both of us.

Cùm when hic this, et and ille he or that, referantur are referred ad duo anteposita to two things, or persons, set or going before, hic this refertur is referred plerumquè generally ad posterius to the latter, ille he, or that, ad prius to the former: ut as, quocumquè which way soever aspicias you look est there is nihil nothing nisi unum or excoelæ pontus sea et and aer air: hic this or the

latter tumidus tumid or swollen nubibus with clouds, illa that or the former minax threatening fluctibus with billows or waves.

Substantiva verba substantive verbs; ut *as, sum I am, forem I might or would be, fio I am made, or I become, existo I do exist*; passiva verba passive verbs vocandi of calling; ut *as, nōminor I am named, appellor I am called, dicor I am said, vocor I am called, nūcupor I am named*; et *and* (verba) similia similars, that is, others like his to those; ut *as, videor I am seen, or, I seem, habeor I am accounted, existimor I am thought, habent have. eōdem casus the same cases utrinque on both sides of them*; ut *as, Dēus God est is summum bonum the chief good*. Perpuasilli vērū diminutive (or little) persons vocantur are called nāni dwarfs. Fides faith habetur is reckoned fundamentum the foundation nostrae religionis of our religion. Natūra nature dedit hath granted omnibus (hominibus) to all esse to be beatis happy.

Item likewise omnia verba all verbs fere almost or in a manner admittunt admit post *ae* after them adjectivum an adjective, quod (adjectivum) which concordat agrees cum with nominativō casu verbi the nominative case of or to the verb, genere in gender, et and numero in number: ut *as, pii (hōmines) pious persons orant pray taciti silent, that is, tacitly or in silence. Mālus pastor a bad shepherd dormit sleeps supinus supine, or, supinely, that is, with his face upwards.*

Sum I am, postulat requirēs genitivum (casum) a genitive case quoties as often as significat it signifies possessionem possession, officium duty, signum sign, aut or id that quod which pertinet pertains or has respect ad quampiam rem to any thing whatever: ut *as, pecus the cattle est is Melibœi Melibœus's. Est it is adolescentis the duty of a young man revereri to reverence majores natu his elders, or, his gradeters by birth: in this sentence the word officium duty is omitted by the figure ellipsis.*

Hi nominativi (casus) these nominative cases excipi-

mitur is taken away:—ut as, nec sēritur it is neither being sown, nec nor mētitur is it being mown, that is, there is neither sowing nor mowing, mihi for me istic there, or in that matter. Quis cāsus what accident adēmit to hath taken thee away mihi to me, that is, from me?

VERBA verbs vārii gēneris of vārious kind or sorts ap-
pēndent bēlong huic rēgulæ to this rule.

Imprimis foremost or in the first place verba verbs sig-
nificāntia signifying commodum advantage aut or incom-
modum disadvantage rēgunt gōvern dativum (cāsūm) a
dātive case:—ut as, non pōtes you cānnot commodāre
accōmmodate or serve nec nor incommodāre incommōde
or disserve mihi me.

Ex his (verbis) of these, jūvo, I help, lædo I hurt, de-
lecto I delight, et and quædam alia (verba) some few o-
ther verbs exigunt requirunt accusativum (cāsūm) an accu-
sative case:—ut as, quies rest jūvat delights fessum (hō-
minem) a weāry pēson plūrimūm vērū much.

Verba verbs comparāndi of comparīng rēgunt gōvern
dativum (cāsūm) a dātive case:—ut as, sic thus solēbam
was I accustomed or wont comparere to comparē magna
(negōtia) great things parvis (negōtiis) to small things.

Verò but interdūm sōmetimes (hæc verba rēgunt) they
gōvern ablativum (cāsūm) an ablative case cum præposi-
tione "cum" with the preposition "cum": interdūm sōme-
times accusativum (cāsūm) an accusative case cum with
præpositionibus "ad" et "inter" the prepositions "ad" and
"inter":—ut as, comparo I comparē Virgilium Virgil
cum with Homero Hōmer. Si is (is) comparatur he is
compared ad eum to him est nihil he is nothing. Hæc
(negōtia) these things non sunt are not conferēda wōr-
thy of being comparēd, that is, are not fit to be comparēd
inter se between themselves or one with another.

Verba verbs dāndi of givīng et and reddēdi of restō-
ring rēgunt gōvern dativum (cāsūm) a dātive case:—ut
as, fortuna fortune dat gives nimis too much mātis (hō-
minibus) to māny, sātis enōugh nōlli to no one. Est he
is ingrātus (hōmo) an ungrāteful pēson, qui who non

reponit does not return *grátiam* acknowledgment, that is, thanks (cuíquam) merénii béne to ány one desérving well (of him) that is, to his benefáctor.

Vérba verbs promitténdi of *promising* ac and solvéndi of *páying*, régunt góvern datívum (cásum) a *dátive case*:—ut as, (negótia) quæ the things which promitto I promise tibi to you, ac and recipio engáge esse observáturum to be observíng of, that is, to observe sanctíssimè most religíously or scrúpulously. Numerávit he countéd or paid mihi to me aliénium æs the debt, literally, the strange brass or móney.

Vérba verbs imperándi of *commánding* et and nuntiándi of *relátíng* or of *téllíng* régunt góvern datívum (cásum) a *dátive case*:—ut as, pecúnia móney collécta col-
lécitè, that is, amássed or hoúrded up imperat commánds aut or sérvit sérvés cuíque évery man. Sæpè óften vidé-
to see, or take care, quid dicas what thou say de quóque viro of évery man, that is, of ány one, et and cui to whom (dicas id, thou say it).

Ex'cipe *except* régo I rule, gubérno I góvern, quæ (dúo vérba) which (two) verbs hábent have accusatívum (cásum) an *accúsative case*; témpero I rule, et and mó-
deror I mánage, quæ (dúo vérba) which two verbs núnc sómétimes hábent have datívum (cásum) a *dátive case*, núnc sómétimes accusatívum (cásum) an *accúsative*:—ut as, Lúna the moon régít rules or régulates menses the months. Déus ípse God hímsélf gubérnat góverns órbe[m] the world. Ípse he témperat síbi témpers or commánds hímsélf, that is, he has the commánd of hímsélf. Sol the sun témperat témpers or sways ómnia all things lúce by or with his light. Hic this man moderátur mángés é-
quos his hórses, qui who non moderábitur will not má-
nage, or, máster íræ his ánger or pássion.

Vérba verbs fidéndi of *confídíng* or *trústíng* régunt góvern datívum (cásum) a *dátive case*:—ut as, decet it
æ becómíng or próper commíttere to commít níl nóthíng nísi unléss or *except* léne that which is soft or of a máltí-
gátíng quálítý vácuís véíns to the émpy veíns.

Vérba verbs obsequéndi of *complyíng with* et and re-

pugnandi of *opposing*, *regunt* govern *dativum* (*casum*) a *dativæ* case:—*ut as, pius filius a dutiful son semper always obtemperat obeys patri his father. Fortuna fortune repugnat opposes ignavis præeibus sluggish prayers, that is, the prayers of the sluggish or slothful.*

Verba *verbs minandi* of *threatening*, *et* and *irascendi* of *being angry*, *regunt* govern *dativum* (*casum*) a *dativæ* case:—*ut as, est minatus he threatened mortem death utrique to both of them. Nihil est there is nothing, that is, no reason quod that (or why) succenseam I should be angry adolescenti with the young man.*

Sum *I am cum* with (*scis*) *compositis* (*verbis*) *its compounds*, *præter* except *possum* *I am able*, *regit* governs *dativum* (*casum*) a *dativæ* case:—*ut as, pius rex a pious king est is ornamentum an ornament reipublicæ to the state. Nec obest it neither hurts. nec prodest nor profits mihi me.*

Verba *verbs composita* *compounded cum* with his *adverbiis* *these adverbs* *bene* well, *satis* enough, *male* ill; *et* and *cum* with his *prepositionibus* *these prepositions*, *præ*, *ad*, *con*, *sub*, *ante*, *post*, *ob*, *in*, *inter*; *ferme* for the most part *regunt* govern *dativum* (*casum*) a *dativæ* case:—*ut as, Dii may the Gods benefaciant do good tibi unto thee, that is, may they bless thee. Ergo I præluxi have outshone meis majoribus my ancestors virtute in virtue, or, valour. (Homo) qui (a person) who intempestive out of season adluserit joked on him occupato occupied or when he was busy. Hoc this conducit conduces or is conducive, that is, redounds tæ laudi to your praise. Convixit he lived nobis with us. Sûbolet uxori it savours a little to my wife, that is, she begins to smell out, jam already (id) quod that which ego machinor I am contriving; that is, she has some just suspicions respecting my plans. Antefaro I præfer iniquissimam pacem the most unequal or dishonorable peace justissimo bello to or before the most just war. Postpono I postpone pecuniam money famæ to reputation, that is, I value money less than I value reputation. Quoniam because ea she potest can obtrudi be thrust*

nēmini upōn nobody, itur it is come, that is, they come ad me to me. Periculum dānger impēdet hangs over omnibus all. Non solum not only interfuit was he present his rebus at these things, sed but etiā also præfuit he was foremost or chief in them.

Non paúca (vërba) not a few ex his (vërbis) of these verbs aliquotiès sometimes mutant change dativum (cásum) the dative in álium casum into another case:—ut as, álius one præstat exceeds or excels álium another ingenio in talent or ability.

Est there is, pro for hábeo I have, régit governs dativum (cásum) a dative case:—ut as, námque for est míhi there is to me pater a father domi at home, that is, I have a father at home, est there is injústa novérca an iniquitous (or) a severe stép-mother, that is, I have a severe stép-mother.

Súppetit it sufficeth est is simile-like huic (vërbo) to this verb (námely, sum, or ráther, est): ut as, enim for non est he is not paúper poor cui to whom úsus rerum the use of things súppetit is sufficient, that is, who has a sufficiency of the necessities of life.

Sum I am cum with múltis aliis (vërbis) mány other verbs admittit admitts géminum dativum (cásum) a double dative case: ut as, máre the sea est is exítio a destrúctio ávidis náutis to greedy máriners, that is, the destrúctio of avaricious sailors. Spéras do you expect (id) fóre that (that) should be laúdi a crédito tibi to yourself quod which vértis you impúte vício as a fault míhi to me?

Est ubi there is where, that is, sometimes hic dativus (cásus) this dative case, tibi to thee, aut or sibi to himself, herself, itself, or themselves, aut or etiā also míhi to me additur is added causá for the sake elegance of elegance in expression:—ut as, júgulo I stab hunc (hómínem) this man suo gládio with his own sword sibi to himself, that is, with his véry own sword.

Transítiva vërba transítive verbs cujuscúnque géneris of what kind soever, sívè whéther actívi (géneris) of the

áctive (*kind*) *sivè* or *deponéntis* (*géneris*) *deponént*, *sivè* or *commúnis* (*géneris*) *cómmon*, *éxigunt* *require* *accusatívum* (*cásum*) *an accusative case*:—*ut as, fúgito* *avoid* *percontatórem* *an inquisitive person*, *nám* *for idem* *the same est is* *gárrulus* *a blab*. *A'per* *the wild boar* *depopulátur* *lays waste* *ágras* *the fields*. *Imprimis* *in the first place* *veneráre* *Déos* *vénérate* *the Gods*, *that is*, *addrés* *yourself* *to the Gods* *wórshípsully*.

Neútra *vérbá* *neúter* *verbs* *hábent* *have* or *take* *accusatívum* (*cásum*) *an accusative case* *cognátæ* *significatiónis* *of a kindred or like significatióne*:—*ut as, sérvit* *he serves* *dúram* *servitútem* *a hard servitude*.

Sunt *there are* (*nonnulla* *vérbá*) *some few verbs* *quæ* *which* *hábent* *have* *accusatívum* (*cásum*) *an accusative case* *figurátè* *figuratively* or *by a figure*:—*ut as, nèc* *nor* *vox* *does* (*your*) *voice* *sónat* *sound* *hóminem* *man*, *that is*, *like* *the voice* *of a human créature*: *O* *Déa* *O* *a* *Góddess!* *cértè* *certainly* or *withóut* *doubt*.

Vérbá *verbs* *rogándi* *of asking*, *docéndi* *of teaching*, *vestiéndi* *of clothing*, *celándi* *of concealing*, *féré* *commonly* *régunt* *govern* *dúplicem* *accusatívum* (*cásum*) *a double accusative*, *that is*, *two accusative cases*: *ut as, tu* *módo* *do* *ónly* *you* *pósce* *crave* *véniám* *párdon* *Déos* *of the Gods*. *Dedocébo* *I will unteách* *te* *you* *ístos* *móres* *those mánners*. *Est* *ridículum* (*negótium*) *it is ridiculous* or *a jest* *te* *for* *you* *admonére* *me* *to remind* *me* *ístuc* *of that*. *In'duit* *se* *he clad himself*, *that is*, *he* *put* *on* *cálceos* *the shoes* *quos* (*cálceos*) *which exúerat* *he had put off* *priús* *befóre*. *Consuefeci* *I have accustomed* *fílium* *my son*, *nè* *célet* *that he conceál* *not* *éa* *those things* *me* *from* *me*.

Vérbá *verbs* *hujúsmodi* *of this sort* *hábent* *have* *post se* *after them* *accusatívum* (*cásum*) *an accusative case* *etiám* *also* *in passivá* *voce* *in the passive voice*:—*ut as, pósceris* *you are demanded* or *asked for*, *that is*, *you are required* *to* *sácrifice* *écta* *the entrails* *bóvis* *of a heifer*.

Appellatíva *nómína* *appellative nouns* *féré* *commonly* *addúntur* *are added* *cum* *with* *præpositiõe* *a preposition*

vérbis to verbs quæ (vërba) which dénôtant denôte mó-
tum mótion:—ut as, ibant they went ad témplum to the
témple Pálladis of Pállas.

Quódvis vërbum ány verb you like, that is, évery verb
admittit admítts ablatívum (cásus) an áblative case signi-
ficántem signifying instrumentum the instrument, aut or
causam the cause, aut or módu(m) the mánnér actiónis of
an áction: ut as, hi (mílites) these cërtant endeávour de-
fëndere (se) to defënd themsélves jáculis with darts, illi
those, sáxis with stones. Excánduit veheméntèr he turned
excéssively pale irá with ánger. Perégit rem he perfor-
med the máttér mirá celeritatè with wónderful dispáttch.

Nómen a noun pretii of price subjicitur is subjóined to
or put áfter quibúsdam vërbis some verbs in ablativo casu
in the áblative case:—ut as, non émerim I would not pur-
chase it terúncio at a fúrthing, seù or vitiósa núce a rôt-
ten nut. E'a victória that víctory stëtít stood or cost Pœ-
nis the Carthagínians sángine the blood multórum (hó-
minum) of mány men, that is, much blood, ac and vulné-
ribus (mány) wounds.

Vili at a low rate, paúllo for little, mínimo for vëry
little, mágno for much, nínió for too much, plúrimo for
vëry much, dimídió for half, dúplo for twice as much,
ponúntur are put sæpè óften per se by themsélves, voce
the word pretio (price) subaudítá béing understóod:—ut
as, tríticum wheat vénit is sold vili at a low rate.

Hi genitívi (cásus) these génitive cases pósiti put sine
substantívis withóut substantíves excipiúntur are excépt-
ed: tánti for so much, quánti for how much, plúris for
more, minóris for less, tantúdem for just so much, quan-
tívis for as much as you like, quantílibet for as much as
you please, quanticúnque for how much soëver: ut as, é-
ris you will be tánti of so much váluè áliis to óthers quan-
ti as fúeris you shall have been or are tibi to yourself.

Flócci of a lock of wool, náuci of a nut-shell, nihili of
nóthing, píli of a hair, ássis of a pëny, hújus of this, te-
rúncii of a fúrthing, addúntur are ádded, peculiárítèr pe-
culiárly or vëry próperly vërbis to verbs æstimánda of es-

teeming:—ut as, ego pendo illum I value him flocci a straw, nec facio nor do I regard him hujus this, (viz. a snap of the finger and thumb,) qui who æstimat me esteems me pili (not) a hair.

Verba verbs abundandi of abounding, implendi of filling, onerandi of loading, et and (verba) diversa his (verbis) verbs different to (or from) these, that is, their contraries, junguntur are joined ablativo (casui) to an ablative case:—ut as, An'tipho, O An'tipho, abundas you abound amore with love, that is, in that which you like. Sylla explévit Sylla filled omnes suos (milites) all his soldiers or his army divitiis with riches. Quibus mendaciis with what lies levissimi homines have the vainest persons onerarunt (for oneraverunt) te loaded you! Ex'pedi clear te yourself hoc crimine of this charge.

Ex quibus (verbis) of which (verbs) quædam (verba) some nonnunquam occasionally regunt govern genitivum (casum) a genitive case:—ut as, implentur they are filled veteris Bæcchi of old Bæchus, that is, with old wine, etquæ and pinguis ferinæ (carnis) fat wild flesh or venison. Quasi as though tu indigeas you have need patris hujus (hominis) of this man's father.

Fungor I discharge, fruor I enjoy, utor I use, vescor, I live upon, dignor I deem myself worthy, muto I change or barter, communico I communicate, supersedeo I pass by, junguntur are joined ablativo (casui) to an ablative case:—ut as, (ille) qui he who volet shall destre adipisci to obtain veram gloriam true glory fungatur should discharge officis the duties justitiæ of justice, that is, let the man who destres, discharge — Est it is optimum (negotium) an excellent thing frui to enjoy or to profit by aliena insaniam alien insanity or folly, that is, by the madness of others. Juvat it profits or is of service si if utare you can use or employ bono animo a good courage, that is, can keep up an undaunted resolution in mala re in an unlucky affair, or, unprosperous event. Vescor I eat carnibus fleshes, that is, butchers' meat. Equidem truly haud dignor me I deem not myself worthy tali honore of such

hónour. Diruit he pulls down, ædificat he builds up, mætat he changes or alters quadrata square things rotundis for round. Communicabó te I will communicate you mént ménsá with my táble, that is, I will give you access to my táble, or I will confér with you at my táble. Est supersedéndum it is to be superséded or let pass, multitudíne from a multítude verbórum of words, that is, we must forbéar sóying mány words or much.

Méror I désérve, cum adverbis with the adverbs béne well, malé ill, méliús bettér, péjus worse, éptimé véry well, péssimé véry ill, júngitur is joined ablativo (cásui) to an áblatíve case cum with præpositióne de the præpositión de: ut as, núnquàm est méritus he néver déserved béne well de me of me.

Quædam vérba certain verbs accipiéndi of recóiving, distándi of distáncing, or, of béing distánt, et aní auféréndi of táking áway, aliquándó sometimes júngúntur are joined datívo (cásui) to a datíve case:—ut as, celata vírtus conceáled vírtue dístat díffers paúllum líttle sepúlta inértiæ from búried ídleness, or, from lífeless sloth. Eripe te móre snatch thýself áway to délay, that is, throw off tárdiness or délay.

Ablatívus (cásus) an áblatíve case súmptus táken absolute ábsolutely ádditur is ádded or subjoíned quibúslibet vérbis to ány verbs you líke:—ut as, Christus Chríst est nátus was born Augústo imperánte Augústus réigning, that is, when Augústus was émpéror, (est) crucífixus he was crucífixed Tibério imperánte Tibérius réigning,—that is, when Tibérius was Róman émpéror. Me dúce I béing your guide éris you will be títus safe.

Ablatívus (cásus) an áblatíve case partís (córporis vél ánimi) of the part (of bódý or mínd) affectæ affected, et and poétice poétically, or by the pôets, accusatívus (cásus) an accusatíve ádditur is ádded quibúsdam vérbis to some verbs: ut as, ægrótat he is íll ánimó in mínd mágis more quàm than cörperé in bódý. Cándet he is white déntes as to his téeth, that is, his téeth are white. Rábet he is red capíllos as to his háirs, that is, his háir is red.

Quædam (vérba ex his vérbis) some of these verbs u-

surpantur are *usurped, or used, etiam also cum genitive (casu) with a genitive case: ut as, facis. you do, or act, absurdè absurdly qui who angas tormentest te thyself t-nimi of or in mind.*

Ablativus (casus) an ablative case agentis of the doer additur is added passivis (verbis) to passive verbs, sed but præpositione with the preposition à from vel or ab by antecedente going before; ut as, laudatur he is praised ab his by these, culpatur he is blamed ab illis by those. Honesta (negotia) honest things or honorable objects non occulta (negotia) not hidden or underhand things quaeruntur are sought or aimed at bonis viris by good men.

Cæteri casus the other cases manent remain, or continue, in passivis (verbis) in passive verbs, qui (casus) which fuerunt were or belonged (iis) to them activorum (verborum) of (or as) actives: ut as, accusaris you are accused furti of theft à me by me. Habebis you will be had ludibrio for a laughing-stock, that is, you will be made a laughing-stock. Dedocēberis you will be untaught istos mores those manners à me by me. Privaberis you will be deprived magistratu of your magistracy or office.

Vapulo I am beaten, véneo I am sold, liceo I am prized, exulo I am banished, fio I am made, or, I become, neutro-passiva (verba) neuter-passives habent have passivam constructionem a passive construction: ut as, vapulabis you will be beaten à præceptore by the master. Mælo I would rather spoliari be plundered à cive by a citizen quam than venire be sold ab hoste by an enemy. Virtus virtue licet is set parvo pretio at a small or low price ab omnibus (hominibus) by all. Cûr why philosophia exulat is philosophy banished à convivantibus by persons feasting? Quid what fiet will become ab illo of him?

Infinita verba infinitive verbs, that is, verbs of the infinitive mood adduntur are added to or put after quibusdam verbis some verbs, participiis participles, et and adjectivis adjectives, et and also substantivis substantives poetice poetically or by the poets:—ut as, amor love jussit

commanded (me) scribere to write (ea verba) those things quæ which púduit it ashámed me or which I was ashámed dicere to speak. Jússus béing órdered confúdere fœdus to violate the treaty. Erat he was tùm then, or at that time, dignus worthy amári to be lóved. (Est) témpus it is time tibi for you abire to go awáy, that is, to be gone.

Infínita verba infinitive verbs, that is, verbs of the infinitive mood intérdùm sômetimes ponúntur are put solâ alóne or by themsélves per ellípsin by the figure ellipsis: ut as, hinc from this time or upón this spargere in vulgum [he begán] to scáttter abroáud, that is, to throw out, or forth, ambíguas voces ambíguous or equívocal sáyings, et and cónsciús knówing hímsélf guíltý, quærere to seek arma means to destróy me:—híc here incipiébat he begán subaudítur is understood.

Gerúndia gerúnds et and supína supínes régunt góvern cásus the cáses suórum verbórum of their ówn verbs:—ut as, éfferor I am trasportéed stúdió with desíre vidéndi of seeing véstros pátres your fáthers. Est uténdum it is to be emplóyed, that is, we must emplóy, or make use of, ætáte our time: ætas time præterit pássets awáy cito pedé with nímble step. Míttimus we send scítátum to consúlt orácula the óracle Phœbi of Apóllo.

Gerúndia in -di gerúnds in -di hábent have eándem constructiónem the same constructión cum with genítivis (cásibus) genítive cáses, et and péndent dépend tùm both à quibúsdam substantivis upón cértain substantives, tùm and álso adjectivis ádjectives: ut as, innátus amor an innáte love or a náatural desíre habéndi of háving, that is, of géttíng hóney, úrget úrges or exéttes Cécropias ápes the Attic bees. Ænéas (fáther) Ænéas in celsâ púppi on his lófty stern, that is, on board híis státely ship, jam cértus eúndi alréády síre of (or détermed upón) góing.

Gerúndia in -do gerúnds in -do obtínent obtáin (or havè) eándem constructiónem the same constructión cum with ablativis (cásibus) áblative cáses; et and álso gerúndia in -dum gerúnds in -dum cum with accusatívis (cásibus)

bus) *accusative cases*:—*ut as, ratio the manner or means scribendi of writing est is conjuncta conjoined or connected cum loquendo with speaking, or, with oratory. Vitium disease alitur is fed or nurtured atque and vivit lives tegendo by being covered or concealed. Locus a place amplissimus most ample ad agendum for pleading, that is, very magnificent and honorable to plead in.*

Cum when necessitas necessity significatur is signified, gerundia in -dum gerunds ending in -dum ponuntur are put or used citra prepositionem this side of a preposition, that is, without a preposition, verbo "est" the verb "est" addito being added:—*ut as, est orandum it is to be prayed, that is, we must pray ut sit that there be or that we may have sana mens a sound mind in sano corpore in a sound body. Est vigilandum ei it must be watched by him, that is, he must watch qui who cupit desires vincere to conquer.*

Gerundia gerunds etiam also vertuntur are changed in adjectiva nomina into adjective nouns:—*ut as, duci to be led or induced praemio by reward or a bribe ad accusandos homines to accuse men est is proximum next actu latrocinio to robbery.*

Supinum in -um the supine in -um significat signifies active actively, et and sequitur follows verbum a verb aut or participium a participle significans signifying motum motion ad locum to a place:—*ut as, veniunt they come spectatum to see, veniunt they come ut to the end that ipse they themselves spectentur may be seen. Milites soldiers sunt missi were sent speculatum to view arcem the citadel.*

Supinum in -u the supine in -u significat signifies passive passively, et and sequitur follows adjectiva nomina adjective nouns:—*ut as, (id) quod that which est is foedum foul or filthy factu to be done, Idem the same est is et also turpe base or shameful dictu to be spoken.*

(Nomina) quae nouns which significant signify partem a portion or part temporis of time. ponuntur are put

quæntiùs oftener, that is, more commonly in ablativo (cásu) in the ablative case:—ut as, nemo mortálium nobody of mortáls, that is, no mortal man sapiit is wise omnibus hórís at all hours or times.

Autèm but (nómína) quæ nouns which significant signify duratiónem any continuance, or, durátió temporis of time, ponuntur are put sèrè commonly in accusativo (cásu) in the accusative case:—ut as, hic here jam now or from this time regnábatur it shall be swáyed, that is, kings shall reign tèt centum three hún dred tótos ánnos whole years, or, full three hún dred years.

Dicimus etiám we say also: In paucis diébus in a few days, meáning, within the períod of a few days. De dié by day. De nocte by night. Promitto I promise in diem into or for a day. Commodo I accommodate or I lend in mensem for a month. Natus ad quinquaginta ánnos born to fifty years, that is, fifty years old. Studui I studied per tres ánnos for three years. Puer a boy or child id ætátis that of age, meáning, of that age. Non plus not more than, or, not abóve triduum the space of three days, aut or triduo the space of three days. Tertio (dié) on, the third vel or ad tertium (diem) at the third (ante) calendas before the calends vel or calendárum of the calends of the month.

Spátium distance loci of place ponitur is put in accusativo (cásu) in the accusative case, et and interdum some times in ablativo (cásu) in the ablative:—ut as, jam now processeram I had advanced mille pássus a thousand steps or a mile. Abest he is distant quingentis millibus pássuum five hún dred thousand of steps or five hún dred miles ab urbe from the city. Item also, abest he is distant bídúí two days' journey: ubi where spátium the space vel or spátio by the space, itinere by a journey, vel or iter a journey, intelligitur is understood.

Omne verbum every verb admittit admits genitivum (cásum) a genitive case nómínis of the name oppidi of a city or town in quo (oppido) in which actio fit an action is done, that is, in which aught takes place; modo pro-

vided only sit it be primæ (declinatiónis) of the first vel or secundæ declinatiónis of the second declension, et and singularis número of the singular number: ut as, quid what faciam should I do Rómæ at Rome? Nescio I know not mentíri (how) to lie, that is, I cannot utter falsehoods.

Hi genitivi (casus) these genitive cases, húmi upon the ground, dómi at home, militiæ in warfare or abroad, bélli of or in war, sequúntur follow fórmam the construction propriórum (nóminum) of proper names;—ut as, arma arms sunt are párví of little worth fóris abroad, nisi unless est there is consílium counsel or wisdom dómi at home. Fámus we were sémpér always únà together militiæ a-broáð or in war, et and dómi at home.

Vérum but si if nómen the name oppidi of a city, or town, fúerit be (literally, may or shall have been) pluralis número of the plural number duntaxat only, aut or terciæ declinatiónis of the third declension, pónitur it is put in ablativo (casu) in the ablative case:—ut as, Cólchus a Cólchian, an or Assýrius an Assyrian; nutritus brought up Thébis at Thebes, an or Argis at Argos. Ventósus béing wind-like, that is, fickle or incóntant as the wind, Rómæ at Rome ámem I (can) like Tíbur the city Tíbur, Tíbure at Tíbur (ámem) Rómam I (can) like Rome.

Nómen the name loci of a place férè commonly ádditur is ádded to, or, put áfter verbis verbs significántibus significáting mótum mótion ad locum to a place, in accusativo (casu) in the accusative case sine præpositiõe without a preposition:—ut as, concéssi I went Cantabrigiam to Cámbridge ad capiéndum to take cultum culture or cultivátion ingénii of génius, that is, to get leárning.

Ad hunc móðum to (or áfter) this máñner útimur us use dómus a house, et and rus the countrý:—ut as, capellæ ye little she-goats sáturæ béing full íte dómum go home, Hesperus the Evening star vénit comes, that is, the evening approaches, íte be gone. E'go íbo I will go rus ínto the countrý.

Nómen the name loci of a place férè commonly ádditur is ádded to, or, put áfter verbis verbs significántibus significáting mótum mótion à loco from a place, in ablativo

(cásu) in the *ablative case*; sine præpositione *without a preposition*:—ut *as, nisi unless ésses profectus you had gone, that is, if you had not gone Rómâ from Rome antè before, relinqueres you would leave éam it nunc now.*

Impersonália vërba *impersonal verbs* non hábent *have not nominativum (cásum) a nominative case enunciatum expressed (in Látin)*:—ut *as, júvat it is pleásant fre to go sub úmbras únder the shádows, or into the shade.*

Hæc impersonália (vërba) *these impersonals*, interest *it interests*, et *and réfert it concerns*, jungúntur *are joined* quibúslibet genitívis (cásibus) *únto any genitive cases you like*, præter *except or with the excéption of* hos fœmininos ablativos (cásus) *these féminine áblative cases*, meá, *with mine*; túâ, *with thine*; súâ, *with his, hers, its, theirs*; nóstrâ, *with ours*; véstrâ, *with yours*; et *and cújâ, with whose?*—ut *as, interest it interests or concerns magistrátûs a mágistrate, that is, it is his duty, tuéri to defend bónos (hómínes) the good, animadvértere to animadvért in málos (hómínes) upón the bad, that is, to púnish the bad. Réfert túâ it concerns your bússiness, that is, you, nôsse (for novísse) to know te ípsam yourself.*

Et álso hi genitívi (cásus) *these genitive cases addúntur are ádded*, tánti *of so much*, quánti *of how much*, mágni *of a great deal*, párví *of little*, quanticúnquè *of how much soéver*, tantídem *of just so much*: ut *as, réfert tánti it relátes of so much, that is, of such concérn is. it ágere to do. honésta hónest things, that is, to act hónestly.*

Impersonália (vërba) *impersonal verbs* pósita *put* acqúisitivè *acquisitively* póstulant *demánd or require* datívum (cásum) *a datíve case*:—autèm *but (éa vërba) quæ those verbs which ponúntur are put transitivè transitively; (póstulant require) accusatívum (cásum) an accusative case*: ut *as, bënëfit it bënëfits nóbis us, that is, we enjý blyssings à Déo from God. Júvat it delíghts me me íre to go per áltum óver the deep, that is, to trável by sea.*

Vèrò *but præpositio ad the præpositio ad* própriè *ádditur is próperly or pecúliarly ádded* his (vërbis) *únto*

these verbs, *attinet it belongs, pertinet it pertains, spectat it concerns: ut as, vis would you have me me dicere to speak (id) quod (that) which attinet belongs ad te to you? Spectat it looks ad omnes (hominēs) to all men, that is, it concerns all vivere to live bene well or righteously.*

Accusativus (cásus) an accusative case cum with genitivo (cásu) a genitive, subjicitur is subjoined to or put after his impersonalibus (verbis) these impersonal verbs, *pœnitēt it repents, tædet it wearies, miseret, it pitieth, miserescit, it commiserates, pūdet it shames, piget it irks or grieves:—ut as, si if vixisset he had lived ad centésimum annum to (his) hundredth year, non pœnitēret it would not repent, that is, it would not have repented eum him suæ senectutis of his old age. Miseret me it pities me tui of thee, that is, I pity thee.*

Impersonale verbum an impersonal verb passivæ vocis of the passive voice potest can or may accipi be taken pro für singulis personis the several persons respectively, that is, for each person utriusque numeri of both numbers eleganter elegantly, or, with elegance:—ut as, statur it is stood (à me by me), id est, that is, sto I stand, (à te by thee, that is,) stas thou standest, (ab illo by him, that is,) stat he stands, (à nobis, by us, that is,) stamus we stand, (à vobis by you, that is,) statis you stand, (ab illis by them, that is,) stant they stand: videlicet you may see, or, namely, ex vi by virtue casus of a case adjuncti added to it: ut as, statur it is stood à me by me, id est that is, sto I do stand: statur it is stood ab illis by them, id est that is, stant they do stand.

Participia the participles of verbs regunt govern casus the cases verborum of the verbs à quibus (verbis) from which derivantur they are deduced or derived:—ut as, tendens stretching forth or spreading out duplices palmas double open-hands or both his palms or hands ad sidera to the stars, or towards heaven, refert he utters voce with voice, that is, loudly talia (verba) such words as these.

Dativus (cásus) a dative case interdum sometimes additur is added participiis to participles passivæ vocis of the

passive voice,—*præsertim especially si if* *exēunt in -dus they end in -dus*: ut *as, magnus civis a great or mighty citizen or subject obiit (for obivit) died; et and formidatus (one) feared Othóni to O'tho, that is, a person dreaded by O'tho. Chrèmes réstat Chrèmes remains, qui who est is exorandus to be beseeched mihi to me, that is, to be yet prevailed upon by me.*

Participia participles, cum when fiunt they are made or become (adjectiva) nomina adjective nouns exigunt require genitivum (casum) a genitive case: ut *as, appetens greedy aliéni (negotii) of another man's property,—profusus lavish sui (negotii) of his own.*

Exosus hating, perosus utterly hating, pertæsus weary of, significantia signifying activè actively, exigunt require accusativum (casum) an accusative case: ut *as, astronomus an astronomer exosus hating mulieres women ad unam (mulierem) to one, that is, in general. Perosæ utterly hating immundam segrnitiam filthy sloth or idleness. Pertæsus quite weary or tired of suam ignaviam his own sluggishness.*

Exosus detested, et and perosus hated to death, significantia signifying passivè passively, leguntur are read cum with dativo (casu) a dative case: ut *as, exosus detested or greatly hated Deo of God, et and sanctis the saints. Germáni the Germans sunt are perosi mortally odious Románis to the Romans, that is, are mortally hated by the Romans.*

Natus born, prognatus procreated, satus sprung, cretus descended, creatus begotten or produced, ortus risen, editus brought forth, exigunt require ablativum (casum) an ablative case; et and sæpè oftentimes cum with præpositione a preposition: ut *as, bona (fœmina) a virtuous lady prognata born bonis parentibus of virtuous parents. Sate O thou who art sprung sanguine from the blood Divum (for Divorum) of the Gods. Quo sanguine from what blood cretus descended! Venus orta Venus sprung mari from the sea præstat secures mare the sea eunti to the person going, that is, to the passenger. E'ditus sprung*

térrâ from the earth. Fúi I was nýmpha a nymph édita descended de mágno flúmine from a great river.

EN lo or behóld et and ecce look or see, advérbia ád-verbs demonstrándi of shówing, jungúntur are joined fréquentiùs more fréquently, that is, most cómmonly nominatívo (cásui) to a nóminative case: accusatívo (cásui) to an accusative, ráriùs séldomer, that is, less fréquently: ut as, en see Priámus Priám. Ecce tibi behóld for thee nóster státus our state or condition. En lo quátuor áras four áltars: ecce see there dúas (áras) two tibi for thee, Dáphni. O Dáphnis, atque and dúo áltaria two sacrificiál hearths Phœbo for Phœbus or Apóllo.

En lo or behóld, et and ecce look at or see, (advérbia) exprobrándi ádverbs of upbraiding, jungúntur are joined accusatívo (cásui) sóli to an accusative case ónly:—ut as, en ánimum et méntem see a mind and a dispositiön. Autém but ecce álterum see the óther (here).

QUÆ'DAM advérbia certáin ádverbs lóci of place, témporis of time, et and quantitátis of quántity, admittunt admít genitívum (cásum) a génitive case.

1. Lóci of place: ut as, úbi where, úbinám where, nusquàm no where, éo thítter, longè far, quó whítter, úbivis ány where, húccinè what hítter, &c.—ut as, úbi géntium where of nátiöns or in the world? Invenítur he is found nusquàm lóci no where of place, that is, no where. Est véntum it is come, that is, men are now arrived éo impudéntiæ at that (degré) of impudence. Quò terrárum to what part of lands or of the globe or earth ábít (for ábít) is he gone?

2. Témporis of time: ut as, núnc. now, tunc then, tùm then, intérsà in the mean time, pridè the day befóre, postridè the day áfter, &c.: ut as, póteram I could do níhil nóthing ámpliùs more tunc témporis then of time, that is, at that time quàm than flére weep. Inierunt (for inivérunt) they éntered or begán púgnam the fight or báttle pridè the day befóre éjus diéi that day. Pridè the day

before calendárum *the calends of the month, vel or* calendás *the calends of the month.*

3. Quantitátis of quantity: *ut as, párum but little, sá-
tis enough, abúndè abundantly, &c.—ut as, sátis eloquén-
tiæ enough of eloquence, párum sapiéntiæ little enough of
wisdom. Audívimus we have heard abúndè fabulárum a-
búndantly of tales, that is, a world of fábles.*

QUÆDAM (adverbía) *some adverbs admittunt admít
cásus the cases nómínium of the nouns úndè whence or
from which sunt dedúcta they are deduced, or were deri-
ved:—ut as, vívit he lives inútilitè uselessly or unprófit-
ably sibi to himself. Maúri the Moors sunt are próximè
Hispániam next to Spain. Méliùs better, vel or óptimè
the best ómnium of all. Morabátur he staid or tárried
ámpliùs opinióne more than opínion, that is, longer than
was expécted.*

(Hæc) adverbía *these adverbs diversitátis of diversity,
álitè ótherwise, sécùs ótherwise; et and illa dúo (adverbía)
these two, antè before, pòst áfter, non rárò jungúntur are
not séldom joined, that is, are óften joined ablatívo (cá-
sui) to an áblative:—ut as, múltò álitè much ótherwise.
Paúllò sécùs little ótherwise. Múltò antè much before.
Paúllò pòst a little áfter. Vénit she came língò témpore
pòst a long time áfter.*

In'stár *like, or équal to, et and érgò because or for the
sake of súmpta béing assumed or táken adverbíalítè ad-
verbíally, that is, as adverbs, hábent have genítívum (cá-
sum) a génitive case post se áfter them: ut as, ædíficant
they build équum a horse divínâ árte by the divíne art or
áid Pálladis of Pállas, or Minérva, instár móntis as big
as a móúntain. Donári to be gifted or réwárded érgò for
the sake of virtútis virtus.*

CONJUNCTIO'NES *conjúntions copulatívæ copulative et
and disjunctívæ disjunctive conjúngunt join togéther, that
is, connect símiles cásus like cases, (símiles) módos (like)
moods, et and (símilia) témpora (like) ténses:—ut as, Sô-*

crates docuit Socratis taught Xenophontem Xenophon et and Platónem Pláto. Stat he stands recto corpore with erect body, that is, with his body erect or upright, atque and despicit looks down upon terras the lands, or earth. Næc scribit he neither writes nèc légit nor reads.

Nisi unless ratio the reason or the adoption variæ constructionis of a different construction pòscat require aliud another thing, that is, that it should be otherwise:—ut as, émi I bought librum a book centússi for a hùndred pence et and plúris more. Vixi I lived Rómæ at Rome et and Venétiis at Venice. Nisi unless lactásses (for lactavísses) me you had suckled or fed me up amántem loving or bé-ing in love, et and producères were drawing me on, that is, had drawn (or continued to draw) me on fálsâ spe with false hope.

Quàm the conjúction “quam” than, sæpè oftentimes intelligitur is understood post áfter (hæc adverbia these adverbs) ampliùs more, plùs more et and mínùs less: ut as, sunt there are ampliùs more, that is, it is more sex menses (than) six months. Paullò plus somewhat more trecénta vehícula (than) three hùndred cárriages sunt amíssa were lost. Nix the snow núnquam, never jácuit lay álta deep mínùs less quátuor pédes (than) four feet.

QUIBUS módis únto what moods verbórum of verbs quædam adverbia certáin ádverbs et and conjuncti-ones conjúctions congruant correspond.

Nè, àn, nùm whether or not, pòsita béing put or úsed dubitatívè doubtfully, àut or indefínitè indéfinitely, jun-gúntur are joined subjunctivo (módo) únto a subjunctive mood: ut as, refert nihil it mátters nóthing, or, it makes no difference fecerísne whether you did it àn or persuá-seris persuáded (to it). Vise go see nùm whether or not redierit (for redíverit) he be returned.

Dùm whilst, pro for dùmmodò so that, et and quòs-que until, pòsulat claims or demánds subjunctívum (mò-dum) a subjunctive mood:—ut as, dùm so that próxim I may prófit tibi you. Dùm until tértia tæstas the third

súmmus viderit *shall have seen or beheld* (illum) regnán-
tem *him reigning*.

Qui *who significans signifying causam the cause, éxigit*
requíres subjunctívum (módum) *a subjunctive mood: ut*
as, *es you are stúltus a fool qui crédas who can believe,*
that is, for believing huic (hómíni) this fellow.

Ut *that pro for postquam áfter that, or, since that, sic-*
út as, *et and quómódò how, júngitur is joined indicatí-*
vo (módo) *to an indicative mood: autém but cùm when*
dénótat it implies or signifies quánquàm although, útpo-
tè for as much as, vèl or finálem causam the final cause,
(júngitur it is joined) subjunctívo (módo) to a subjunc-
tive mood: ut as, ut since that súmús we are in Pósto in
Póntus, Ister the Dánube cónstitit frígore has stood with
cold, that is, has been frózen tèt three times. Ut as tãtè
you yourself es are, ità so cénas you judge or think óm-
nes that all esse are. Ut although ómnia (negótia) all
things contingant should fall out, quæ (negótia) which
vólo I wish, or I would, non póssum I cãnnt levári be
cásed. Non est fidéndum it is not to be trusted, that is,
no trust is to be gíven tibi to you ut qui as one who fefel-
leris have deceived tóties so oft, that is, because you have
so fréquently been found a decáiver. Dáve O Dávus, óro
I intrecat te you ut thát jám now rédeat he may return
in víam into the way.

Déniquè *lastly, ómnes voces all words pósitæ put in-*
defínitè *indefínitely, quáles each as sunt (hæ voces) are*
these, quis who, quántus how great, quótus how mány, &c.
póstulant requíre subjunctívum (módum) the subjunctive
mood: ut as, vídeo I see cui tv rahm, or tv what sort of
man, scribam I am writing. Quántus how great assúrgat
he rises up in clýpeum (hústus) against the éxemy's shield;
quo túrbine with what a whirl or force tórqueat he hurts
hástam the lance!

PRÆPOSITIO *a preposition subaudíta understood in-*
térdum *sometimes fáct makes, or causes, ut that ablatívus*
(cásus) an áblative case addátur be ádded: ut as hábeo

I have (or *I esteém*) *te* you *lôco* in the place *pârentis* of a *pârent*, *id est*, *that is*, in *lôco*.

Præpositio a preposition in *compositiône* in *compositiône* nonnúnquàm *sómetimes* régit *gôvern*s eúndum *cásum* the same case quem (*cásum*) *whích* *regébat* it *gôvern*ed et *álsó* *éxtra* *compositiônem* out of *compositiônem*: *ut* *as*, *de*trúduñt *they* *thrust* off *náves* the *ships* or *véssels* *scópolo* from the *rock*. *Prætereó* *I* *pass* by *te* you *insalutátum* un-*salúted*, *that is*, *I* *pass* you *withóut* *salúting* you.

Vérba *verbs* *compóstita* *compóunded* *cum* with (*præpositiônibus* the *prepositiôns*) *à*, *ab*, *ad*, *con*, *de*, *è*, *ex*, *in*, nonnúnquàm *sómetimes* *répetunt* *repeát* *eásdem* *præpositiônem* the same: *præpositiônem* *cum* *súo* *cásu* with their case, *that is*, with the case which they *gôvern*, *éxtra* *compositiônem* out of *compositiônem*;—*átquè* and *id* *that* or *this* *élgánter* *elegantly*:—*ut* *as*, *abstinuérunt* *they* *abstained* *à* *víno* from *wine*.

In the *prepositiôn* “*in*,” *pro* *for* *érga* *tówards*, *cóntra* *agáinst*, *ad* *to*, *et* and *súpra* *abóve*, *éxigit* *requirés* *accusátivum* (*cásum*) an *accusátive* case:—*ut* *as*, *áccipit* *she* *receives* or *admits* *ánimum* a *feéling* *átquè* and *mentem* a *mind* *benígnam* *kind*, *that is*, *she* *conceives* or *entertáins* *kindly* *thoughts* and *inclinátions* in *Teúeros* *tówards* the *Trójans*. *Péccem* *I* *should* *offénd* in *pública* *cómmoda* *agáinst* the *públic* *advántage*, or, *good*. *Hæres* *an* *heir* *quæritur* *is* *sóught* in *régnum*: *for* the *kíngdom*. *Impéríum* the *gôvernment* or *pówer* *Jóvis* of *Júpter* *est* *is* in *réges* *ípsos* *óver* *kings* *themsélves*.

Sub the *prepositiôn* “*sub*” *únder*, *cùm* *when* *reféretur* *is* *has* *relátion* or *relátes* *ad* *témpus* *to* *time*; *fére* *cómmonly* *júñgitur* *is* *joíned* *accusátivo* (*cásui*) *to* *an* *accusátive* case: *ut* *as*, *sub* *ídem* *témpus* *abóut* the same *time*, *id* *est* *that is*, *círca* *abóut* *vèl* or *per* *throughóut* *ídem* *témpus*.

Súper the *prepositiôn* “*súper*” *óver*, *prò* *for* *últra* *be-yónd*, *appóñitur* *is* *put* *accusátivo* (*cásui*) *to* *an* *accusátive* case; *pro* *for* *de* *of* or *cóncérning* (*appóñitur* *is* *put*) *ablátivo* (*cásui*) *to* *an* *ablátive*:—*ut* *as*, *próferet* *he* *will* *exténd* *impéríum* the *émpire* (or *kíngdom*) *et* *both* *súper* *Garamántas* *beyónd* the *Garamántians* or *Africans* *et* *and*

In'dos the Indians. Rógitans inquiring and inquiring ó-ver again multa mány things (or much,) súper Priamo concerning Priam, multa mány things (or much,) súper Héctore about or concerning Héctor.

Ténus as far as júngitur is joined ablativo (cásui) to an áblative case et both singulári (número) in the singular et and pluráli (número) plúral número:—ut as, ténus pábe as high as the waist or groin. Ténus pectorí-bus up to the breasts.

At but genitivo (cásui) to a génitive case pluráli (número) in the plúral número tantum alóne: et and sémpér séquitur it álways fóllows súum cásum its case:—ut as, ténus crúrum as high as the legs.

INTERJECTIO'NES interjéctions ponúntur are put, that is, are úsed non rárd not séldom, in óther words, are fré-quently employed sine cásu without a case:—ut as, con-níxa háving yeáned, reliquit she abándoned or left spem grégis the hope of the flock, ah alás! in nádâ sílice upón the bare flint, that is, on the hard and náked rock. Quæ deméntia what mádness (is this) málum (with) a mischief!

O! exclamántis the interjéction "O!" of a pèrson ex-cláiming, júngitur is joined nominatívo (cásui) to a nó-minative case, accusatívo (cásui) to an accusative, et and vocatívo (cásui) to a vócatíve:—ut as, O féstus díes O! the jóyful day hóminis of (mórtal) man! O nímiùm for-tunátos agrícolas O! too fórtunate húsbandmen, si if nó-riut (for nóverint) they knew súa bóna their own háppi-ness! O formóse púer O! beautiful boy, nè créde trust not nímiùm too much colóri to colóur, or compléxion; that is, to your beauty.

Heù ah! et and proh wo! or alás! júngúntur are join-ed núnc now or sómetimes nominatívo (cásui) to a nómi-native case, núnc now or at óther times accusatívo (cásui) to an accusative:—ut as, heù píetas ah! his píety! Heù príscá fides ah! the áncient intégrity? Heù invísam stir-pem ah! the ódióus stock or race! Proh! Júpiter O! Jú-píter, tu thou, hómo man, ádigis me drívest me ad insá-niam to mádness. Proh fídem alás! the fáith or help Dé-

um (for Deorum) of Gods etque and hominum of men!
 Item likewise vocativo (casui) to a vocative case:—ut as,
 Proh! sancte Júpiter O! sacred Jove.

Hei wo! et and vae alás! junguntur are joined dativo
 (casui) to a dative case:—ut as, hei mihi wo! me quod
 that amor love est is medicabilis curabile nullis herbis by
 no herbs or medicaments. Vae alás! misero mihi wretched
 me, that is, O alás! wretched man, that I am, de quantâ
 spe from how great hope decidi have I fallen,—that is,
 from what high hopes am I fallen!

PROSODY

CONSTRUED.

PROSODIA *prosody* est is (éa) pars that part grammaticæ of grámmar, quæ which docet teaches quantitatē the quantity or true time syllabárum of syllables. .

Prosódia *prosody* (vúlgò) dividitur is (commonly) divided in tres partes into three parts, tónum the tone, spírítum the breathing, et and tēmpus the time.

Hoc lóco in this place est visum nobis it is seen to us, that is, it is thought próper by us tractáre to treat tantum ónig de tēmpore of time or quantity.

Tēmpus *time* est is mensúra the méasure or durátion preferéntiæ syllabæ of úttering or pronouncing a syllable.

Brève tēmpus a short quantity or time notátur is marked or distinguished sic thus (˘):—ut as, (gratiá exémplic, for the sake of exámple,) Dóminus the Lord:—autém but longum (tēmpus) a long quantity (notátur is marked) sic thus or áfter this fásion (—):—ut as, cón'trá against.

PES a foot est is constitútió the plácing together duárum syllabárum of two syllables vél or plúrium (syllabárum) of more (than two,) ex from (or accórding to) certá observatióne the certáin observatió (or observáncé) tēmporum of the times or méasures of the syllables.

Spondæus a spondee est is dissyllabus (pes) a dissyllable foot, that is, a foot consisting of two syllables: ut as, vir-tus virtus.

Dactylus a dactyle est is trissyllabus (pes) a trissyllable foot, —that is, a métrical foot consisting of three syllables: ut as, scri-bere to write.

SCAN'S acómmodatió or scáwing est is legítima commensuratió the legítimate commensuratió (or, the méasuring accórding to Rule) versús of a verse in singulos pédes into its several feet, that is, the dividíng it corréctly into the métrical feet wheréof it is formed.

- Scansioni to scansion, or the scanning of a verse, accidunt there happen or belong figuræ the figures (appellatæ called) Synalæpha, Ecthlipsis, Synæresis, Diæresis, et and Cæsura.

Synalæpha the figure Synalæpha est is elisio the elision or striking out vocalis of a vowel in fine in or at the end dictionis of a word ante alteram (vocalem) before another (vowel) in initio in the beginning sequentis (dictionis) of the following word:—ut as, crastina vita to-morrow's life est is nimis sera too late, vive live hodie to-day. In this verse, pro for vīā, vīvē, we pronounce or say vī and vīv'.

At but heu! alas! et and O! the interjection O! nunquam intercipiuntur are never intercepted, or struck out; that is, are never elided by synalæpha.

Ecthlipsis the figure Ecthlipsis est is quotiens as often as in the letter m perimitur is cut off cum with sua vocali its vowel, proxima dictione the next word exorsa beginning a vocali with a vowel: ut as, monstrum a monster horrendum horrible, informe ugly, ingens huge or of vast bulk, cui to whom lumen the light (est) ademptum has been taken away, that is, a horrid, ugly, big monster, deprived of his sight. In this verse pro for monstrum horrendum, informe, we pronounce monstr' mhorrend' minform'.

Synæresis the figure Synæresis est is contractio the contraction duarum syllabarum of two syllables in unam (syllabam) into one:—ut as, seu or whether alvearia the bee-hives fuerint texta may have been woven lento vimine of limber osier. Here the word alvearia is pronounced quasi as though esset scriptum it were written alvãria.

Diæresis the figure Diæresis est is ubi when ex una syllaba of one syllable dissecta divided duæ (syllabæ) two syllables fiunt are made:—ut as, debuèrant they ought (literally, had owed) evoluisse to have unwound suos filios their spindles. Evoluisse, pro for evoluisse.

Cæsura the figure Cæsura est is cum when post after absolutum pedem an absolute or a perfect foot brevis syllaba a short syllable extenditur is extended or made long in fine dictionis in or at the end of a word:—ut as, in-

hians intēt upōn pectōribus the viscera, or inner parts, cōsultit she consults spirāntia exta the reeking or pānting entrails.

Herōicus vērſus an herōic verse, qui (vērſus) which dicitur etiām is called also Hexāmeter (by the name of) Hexāmeter constat consists ex sex pēdibus of six feet:—quintus lōcus the fifth place (of the verse) peculiāritēr peculiarly (or, in an espécial mānner) vindicat sibi arrogates or claims to itself dactylum a dactyle,—sēxtus (lōcus) the sixth (place requīres) spondæum a spondeē; reliqui (lōci) the other plāces (hābent) hunc have this foot vèl illum or that (either a dactyle or a spondeē) prout accōrdāng as vōlumus we will or like: ut as, Tityre O Tityrus, tu thou, récubans reclining sub tégmine under the cōver pātulæ fāgi of a wide spreadīng beech-tree—

Spondæus a spondeē etiām also aliquāndō sōmetimes reperitur is found in quinto lōco in the fifth place:—ut as, cara sōboles (thou) dear offspring Dēum (for Deōrum) of the Gods, mágnum incrementum great increment, that is, illustrious prógeny Jōvis of Júpiter.

Ultima sýllaba the last sýllable cujuscúnque vērſus of every verse hábetur is accounted commūnis cōmmon, that is, may be either a long or a short sýllable at pleāsūrē.

Elegiacus vērſus an elegiac verse, qui (vērſus) which et also hábet has nōmen the name Pentámeteri of Pentámeter, constat consists è dúplici penthémimeri of a double penthémimer, that is, of two penthémimers, quārum (penthémimerum) whereōf or of which prior (penthémimeris) the former or first of the two comprehendit contains dúos pēdes two feet, dactýlicos dactýlic, that is, dactýles, spondiācos spondiāc, or spondeēs,—vèl or alterútros either the one or the other of those; cum with longā sýllabā a long sýllable:—altera (penthémimeris) the other penthémimer (comprehendit) etiām contains also dúos pēdes two feet, sèd but omnīndō dactýlicos whōlly dactýlic, that is, always dactýles, itēm likewise cum with longā sýllabā a long sýllable:—ut as, amor love est is res a thing plēna full solliciti timōris of anxious fear.

THE QUANTITY OF FIRST AND MIDDLE-SYLLABLES.

I. **VOCALIS** a *vowel* ante *before* duas *consonantes* two *consonants*, aut *or* duplicem (*consonantem*) a *double consonant*, in eadem *dictione* in *the same word*, est *is* ubique *every where* longa *long* positione *by position*:—ut *as* (in *the words*) ven'tus *the wind*, axis *an axle-tree*, patri'so *I act like my father*, cu'jus *of whom or of what*.

II. Quod *si* but *if* consonans *a consonant* claudit *terminates* or *close* dictionem *the former word*, (that *is*, the *first word of the two*), sequente (*dictione*) the *following word* item *also* inchoante *beginning* a *consonante* by *or with* a *consonant*, vocalis *the vowel* præcedens *going before* etiam *also* erit *will be* longa *long* positione *by position*:—ut *as*, sum *I am* major *greater* quam *than* cui *whom*, that *is*, one *whom* fortuna *fortune* possit *is able* nocere *to hurt*. Syllabæ *the syllables* -jor, -sum, quam, et *and* -sit, sunt *longæ* are (*here*) *long* positione *by position*.

III. At *si* but *if* prior *dictio* the *first word of the two* exeat *terminate* in brevem *vocalem* in *a short vowel*, sequente (*dictione*) the *following word* incipiente *beginning* a *duabus* *consonantibus* by *or with* two *consonants*, interdum *sometimes* producitur *it is made long*, that *is*, the *final letter* is *lengthened*, sed *but* rarius *seldomer*; meaning, not *often*:—ut *as*, occultâ *spoliâ* the *secret spoils*: here the *final "a" of "occultâ" is lengthened before initial "sp"* either by this *Rule* or by *Cæsura*.

IV. Brevis *vocalis* a *short vowel* ante *mutam* (*literam*) *before a mute*, liquidâ (*literâ*) sequente *a liquid following*, redditur *is rendered* communis *common*:—ut *as* (in *the words*) patris *of a father*, volucris (*vel volucris*) *of a bird*. Verò *but* longa (*vocalis*) a *long vowel* non *mutatur* *is not altered or changed*:—ut *as* (in *the words*) aratrum *a plough*, simulacrum *an image*.

VOCALIS a *vowel* ante *alteram* (*vocalem*) *before another vowel* in eadem *dictione* in *the same word* est *is* ubique *every where* brevis *short*:—ut *as* (in *the words*) De'us *God*, me'us *mine*, tu'us *thine*, pi'us *godly or affectionate*.

Excipias you may or must except genitivos (cásus) gé-
nitive cases (finitos) in -ius ending in -ius, habentes há-
ving secundam formam the second form or declension pro-
nominis of a pronoun:—ut as, únus vèl únus of one, il-
lius vèl illius of him, her, it or that, &c.; ubi where or in
which i the vowel “i” reperitur is found commúnis com-
mon; licèt although in altérius in the word “altérius” of
anóther, sit it be sèmpèr álways brévis short: in aliús in
the génitive “aliús” of anóther, (sit) sèmpèr it be álways
lónga long.

Etiam likewise genitivi (cásus) the génitive et and da-
tivi (cásus) dátive cases quintæ declinaciónis of the fifth
declension sunt are excipiendi to be excepted, ubi where,
or in which, e the vowel “e” inter betwixt or between gé-
minum i double “i,” that is, preceded and followed by the
letter “i,” fit is made lónga long; ut as (in the word) fa-
ciéi of a face:—alióqui non ótherwise not; ut as (in the
words) réi of a thing, spéi of hope, fidei of faith.

Etiam álso fi- the syllable fi- in fío in the verb “fío”
I am made or I becóme, est lónga, is long; nisi unless e et
r the letters e and r sequuntur follow simul togéther: ut
as (in the two words) fíerem, I might becóme, fíeri to be
made or done:—vélut thus, jam nòw ómnia (negótia) all
things fiunt are done quæ (negótia) which negábam I de-
nied posse were áble fieri to be done, that is, which I as-
serted could not be done.

Díus gódlíkè or héavenly hábet has primam sýllabam
the first syllable lóngam long:—Diána the próper name
Diána (hábet primam sýllabam) commúnem has the first
syllable cómmon.

Interjéctio óhe the interjéction “óhè” hábet has prió-
rem sýllabam the prór syllable, that is, the first syllable
of the two commúnem cómmon.

Vocáls a vowel ánte álteram (vocálem) befóre anó-
ther vowel in Græcis dictionibus in Greek words subin-
dè now and then fit is made lónga long: ut as, dicite Pi-
érides say, O ye Múses. Réspice Læerten regárd Læértès.

Et and in Græcis possessivis (nomínibus) in Greek pos-
sessives: ut as, *Enéia* nútrix the *Enéan* nurse, that is,

Ænéas's nurse. Rhodopēus Orpheus, *Rhodoptean Orpheus, that is, Orpheus of Rhódopē.*

Om'nis diphthóngus *every diphthong est is longa long apud Latínos among or with the Látins:—ut as, aúrūm gold, neúter neither, músæ of or to a song: nisi unless or except præ the preposition “præ,” vocáli sequente a vowel following, that is, when a vowel follows: ut as, prære to go before, præustus burnt at one end, præámpulus very large.*

DERIVATIVA (vocábula) *derivative words fère in general, or commonly, sortiúntur are allotted or assigned eandem quantitátem the same quantity cum with primitivis (vocábulis) their primitives, that is, with the words from which they are derived:—ut as, âmátor a lover, ámicus a friend, âmábilis ámiable; primá (sýllabá existénte) brevi the first syllable being short,—ab á'mō (because derived) from (the verb) “á'mō” I love.*

Támèn *however paúca (vèrbula) a few words excipiúntur are excepted, quæ (vèrbula) which dedúcta being derived à brevibus (sýllabis) from short syllables producunt exténd or léngthen primam sýllabam the first syllable:—ut as, cō'mō cō'mís I comb or adorn the hair, à cō'má (derived) from “cō'má” the hair; fō'mēs fuel, et and fōmën'tūm an assuáging pláster, à from fō'veō I cherish; hūmā'nūs human, or humane, ab hō'mō from “hō'mō” a man (or wóman); jūcū'dūs pleásant, à from jū'vō I delight; jūmën'tūm a beast of burden, à from jū'vō I help; jū'níor younger, à from jū've'nís young,—unless this last be rightly a contraction for jū've'níor; látër'ná a lantern, à from lát'eō I lie hid; lēx lē'gís a law, à from lē'gō I read; mō'billis móveable à from mō'veō I move; nō'nūs the ninth à from nō'vem nine; rēx rē'gís a king, rēg'íná a queen, à from rē'gō I rule; sē'dēs a seat, à from sē'dēō I sit; tē'gūlá a tile, à from tē'gō I cover; trā'gūlá a javélin, álso a drag-net, à from trā'hō I drag or draw; vō'mēr a plough-share, à from vō'mō I throw out or cast up; vōx vō'cís a voice, à from vō'cō I call.*

Et *and cóntrá upón the óther hand sunt (dícta) there are words, quæ (dícta) which (etsi) dedúcta (althóugh) de-*

riued à longis (syllabis) from long syllables, that is, from primitives with or of long quantity (yet) corripunt shorten primam (syllabam) the first syllable: ut as, ārēnā sand, ārīstā the beard of corn, ārūndō a reed, ab from ārēō I am dry or parched; ārūs'pēs a soothsayer, or, diviner, ab from ārā an altar; dīcāx a jester, à from dīcō I speak or say; dī'tiō pówer, à from dī'tis ópulent, or, rich; dīsērtūs éloquent, à from dīs'sērō I dispúte; dūx dū'cis a leáder, à from dū'cō I lead; fī'dēs faith, à from fī'ō I am made or I becóme; frā'gōr a rústling noise or crash, frā'gīlls frail, à from frān'gō I break; gē'nū I begút, à from gī'g'nō I begét; lūcēr'nā a cándle, à from lū'cēō I shine; nā'tō nā'tās I shoot out, à from nā'tū to be grown or to be sprung up; nō'tō nō'tās I mark, à from nō'tū to be known; pō'sūi I have put, à from pō'nō I put; pō'tūi I have been áble, à from pō'ssum I am áble; sō'pōr sound sleep, à from sō'plō I lull to sleep.

Et and nonnulla alia (dicta) some few other words ex utroque genere of either sort or kind, quæ (dicta) which relinquuntur are left observanda to be observed studiosis by the studious inter legendum in (their) reading.

COMPOSITA (verba) compound words sequuntur follow quantitatem the quantity (long or short,) simplicium (verborum) of their simple words: ut as, à from lē'gō lē'gīs I read (venit comes) pēr'lēgō I read through; (à from) lē'gō lē'gās I send as an ambássador (venit comes) allē'gō I allége, or, I accúse by méssengers; à from pō'tēns pówerful, im'pō'tēns weak; à from sō'lōr I sólace or cheer, cō'sō'lōr I cōmfort.

Támèn yet or however hæc (paúca) brévia (verbula) these (few) short words, that is, these words háving short syllables, (étal) enáta (though) dérvēd à longis (syllabis) from long syllables, excipiuntur are excépted:—dē'jērō I swear a gréat oath, pē'jērō I pérjüre or forsweár, à from jūrō I swear; in'nūbā un'márried, prō'nūbā a bríde-máid, à from nū'bō I márry or am márríed.

OM'NE præteritum (tēmpus) évery preterpérfect tense dissyllabum of two syllables hábet has priórem (syllabam)

the first syllable of the two longam long:—ut as, lē'gi I have read, ē'mi I have bought, mō'vi I have moved.

1. Tāmēn yet excípías you may (or must) excépt (the præterites) bí'bi I drank, dē'di I gave, scí'di I have cut, stē'ti I stood, stī'ti I stáyed, tū'li I bore or I suffered, et and sí'di, I clove or cleft, à from síndo I cleave.

2. (Vérba) geminántia verbs doubling primam (syllabam) the first syllable præteriti (temporis) of the præterperfect hábent have primam (syllabam) the first syllable brévem short; ut as, cē'cidi, I fell or have fallen, à from cā'do I fall; cēcídi I have beáten, à from cæ'do I beat: dī'dici I have learnt, fē'félli I have deceivéd, mómórdi I bit or have bitten, pē'péndi I weighéd, pí'pugi I prickéd, tēténdi I strétchéd, tē'tigi I touchéd, tótóndi I shore or I have shorn, tū'tudi I thumpéd.

Dissyllabum supinum a dissyllable supine, that is, óny supine of two syllables hábet has priórem (syllabam) the former or first syllable longam long: ut as, ví'sum to see, lá'tum to bear or suffer, lō'tum to wash, mó'tum to move.

Excípe excépt dá'tum to give, ítum to go, lí'tum to besmeár or daub, quítum to be áble, rá'tum to suppose, rú'tum to rush, sá'tum to sow, sí'tum to permít, stá'tum to stop, et and cítum to stir up; à from cíeo cíes I stir up; nám for cí'tum to make to go, à from cíeo cíes I make to go, quártæ (conjugatiónis) of the fourth conjugátion, hábet hath priórem (syllabam) the former, or first, syllable longam long.

THE QUANTITY OF FINAL SYLLABLES.

I. A finíta 'a' final, that is, final syllables in -a producúntur are produced or made long:—ut as, amā lové thou, cóntrā agáíns, érgā tówards.

Excípías you may (or must) excépt, páttā suppose, itā even so, quíā becáuse, pósteā afterwards, éjā, well! Itēn álso ómnes cásus all cáses (fínitos) in "a" énding in "a," cújuscúnque géneris of whátéver génder fúerint they may have been, or are; (cújuscúnque) númeri (of whátéver) númber, aut or declinatiónis declénsion; præ'ter excépt vocatívos (cásus) vócatíve cáses à Græ'cis (dictionibus fin-

tis) in -ās of Greek words ending in -ās; ut as, O Ænéā O Ænéas, O Thómā O Thómas:—et and ablativum (cásium) the áblative case (singular) primæ declinaciónis of the first declension; ut as, músā by or with a song.

Numerália (nómina) númeral nouns, that is, nouns of number (finita) in -ginta ending in “-ginta” hábent have finálem (líteram) the final or last letter (that is, the terminational syllable) commúnem common, sed but frequéntiùs óftener or more fréquently longam long:—ut as, trīgintā thirty.

II. (Vérba) desinéntia words ending in b, d, t, in ány of the three mutes b, d, t, sunt brévia are short (as to the terminational or final syllable):—ut as, áb by or from, ád to, cápüt the head.

III. (Vérba) desinéntia in c words ending in c producúntur are made long:—ut as, ác and, sic so, et and adverbium the ádverb hic here.

Sed but duo (vərbula finita) in c two (words ending) in c, corripúntur are shórtened,—nec neither, et and dónec until.

Tría (vərbula) three words (ending in c) sunt commúnia are común, that is, are éither long or short as to the quantity of the syllable thus terminating, námely, sic do ihou, pronómen “hic” the prónoun “hic,” et and neutrum (génus) éjus its neuter “hoc,” módo provided only non sit it be not ablativi cásus of the áblative case.

IV. E finita ‘e’ final, that is, words ending in -e, sunt brévia are short (as to the last letter):—ut as, márè the sea, pénè álmost, légè read thou, scribè write.

Omnes voces all words quintæ inflectiónis of the fifth declension (finitæ) in -e ending in -e sunt excipiendæ are to be excepted:—ut as, fidè with faith or fidelity, (the áblative case of fides faith,) et and diè in the day-time or by day; únà together cum with particulis the partículas (or words) enátis índè derived from it, that is, from “diē”. ut as, hódie to-day, quotidie dailly, pridie the day before, postridie the day áfter: ítem álso quare (that is, quare) wherefore; quare (that is, quare) for what purpose or cause; eare (that is, eare) therefore; et and si quæ sunt

similia (vocabulary) if there be any (more words) of the like sort or derivation.

Et itē and also secundæ personæ singulāres the second persons singular secundæ conjugationis of the second conjugation: ut *as*, dōcē teach, mōvē, move.

Etiam also monosyllaba (all) monosyllables (finita) in e ending in "e" producuntur are made long:—ut *as*, mē me, tē thee, sē himself, herself, itself, or themselves; præter except encliticas conjunctiones the enclitic or adjunctive conjunctions, -quē and, -nē whether or not, -vē or.

Quin et moreover, too, adverbia adverbs (finita) in e ending in "e," deducta deduced or derived ab adjectivis from adjectives secundæ declinationis of the second declension habent have e the letter e longum long:—ut *as*, pūchrē beautifully; dōctē learnedly; vāldē mightily, pro for validē.

Quibus (vocabulary) to which (adverbia) the adverbs ferre commonly, et and fere almost, accedunt accede or are added: tamen yet bene well, et and male ill omnino corripuntur are altogether or always made short.

Postremo lastly, (verba) quæ words which scribuntur are written à Græcis by the Greeks per n with the letter "eta," that is, long "e," producuntur are lengthened naturā by nature, cujuscunque casus of whatever case fuerint they may have been, or are, (cujuscunque) generis (of whatever gender,) aut or numeri number: ut *as*, Lēthē the river Lethē, or Water of Oblivion; Anchisē with Anchisēs; cētē whales; Tēmpē the vale of Tēmpē, a pleasant place in Thessaly.

V. I finita -i final, that is, final syllables in -i sunt longa are long: ut *as*, dōminī lords, magistrī masters, amārī to be loved.

Præter except mihi to me, tibi to thee, sibi to himself, herself, itself, or themselves; ubi when or where, ibi there, quæ (verba) which words sunt are communia common (as to the last syllable).

Vērō but nisi unless, et and quæsi as if, corripuntur are shortened; that is, they have the final "i" short.

Cujus sortis of which kind etiam likewise sunt are da-

tivi (cásus) *the dative (cáses) et and vocatívi (cásus) the vocative cáses (singuláres singular) Græcórúm (nóminum) of Greek nouns; quórúm (nóminum) of which genitívus (cásus) singuláris the genitive case singular exit ends in α breve in -ōs short:—ut as, (hī) datívi (cásus) these dative cáses, Minóidi to Minóis, or the daughter of Mínos; Pálladi to Pállas, that is, Minérva; Phýllidi O Phýllis: vocatívi (cásus) these vocative cáses, Aléxi O Aléxis, Amaryllí O Amaryllis, Dáphni O Dáphnis.*

VI. L finíta -l final, that is, final syllables in -l corripíuntur are shortened:—ut as, ánimál an ánimál, An'nibál Hánnibal, a Carthagínian general, mēl hóney, púgl a chámption or bóxer, cónsul a cónsul.

Præter except (these three words) níl nought, contráctum contrácted à of (or from) níhil nóthing; sál salt, et and söl the sun.

Et and quædam Hebræ'a (nómina) some (or certain) Hébrew words or names (finíta) in -ël ending in -ël:—ut as, Michaël the ángel Michaël, Gábriël the ángel Gábriël, Ráphaël the ángel Ráphæel, Dániël the próphet Dániel.

VII. N finíta -n final, that is, últimate syllables in -n producúntur are lengthened: ut as, Pæ'an a hymn to Apóllo, Hýmèn the god of wédlock, or, márrriage, quín but, Xénophôn a man's name, nōn no, or not, dæ'môn a démon or dévil.

Ex'cipe except (these words) fórsán perháps, fórsitán perchánce, án whéther, támèn yet, áttamèn but yet, verúntamèn neverthelès, et and in the preposition "in."

Et and his (vócibus) to these (words) accédunt accède or are ádded illæ vóces those words, quæ (vóces) which patiúntur súffer apócopen apócopè,—that is, loss at the end: ut as, mē'n' (for mēne?) what me? vidē'n' (for vidésne?) do you see? audē'n' (for audísne?) do you hear? E'tiám álso éxín (for exíndè) hénceforth, súbín (for subíndè) now and then, déín (for deíndè) thereáfter, or, áfterwards, próín (for próíndè) thérefore.

Quóquè in -an álso words énding in '-an,' à fróm nominatívis (cásibus) nóminative cáses (finítis) in -ã énding

in “-ā”: ut *as*, nominativo (cásu) in the nominative case Iphigeniā Iphigénia, a daughter of Agamémnon, Ægina Ægine, a princess of Bæotia; accusativo (cásu) in the accusative case, Iphigeniān, Æginiān:—nam for (vóces finitæ) in -an words ending in ‘-an,’ à from nominativis (cásibus) nominative cases (finitis) in -ās ending in “-ās,” producuntur are lengthened:—ut *as*, nominativo (cásu) in the nominative case, Ænéās a Trojan prince of that name, Mársyās a Phrygian sátyr so called:—accusativo (cásu) in the accusative case, Ænéān, Mársyān.

Item álso nómina nouns in -ēn ending in “-ēn,” quórum (nóminum) whereof genitívus (cásus) the genitive case hábet hath -inis, corréptum shortened,—that is, hath the penúlt short:—ut *as*, cármēn a song or póem, crímēn a fault or crime, péctēn a comb, tibicēn a pláyer on the flute, (cúncta habéntia) -inis (in genitívo cásu) háving all of them -inis in the genitive case singular.

Quædam (nómina) some nouns etiām álso (finita) in -in ending in -in per -i with an -i, ut *as*, Aléxin, Aléxis (in the objectíve case): et in -yn and in -yn per -y with the letter -y, ut *as*, Ityn Itys (in the objectíve case).

Græca (vérba) Greek words etiām álso (finita) in -on ending in -on, per párvum o with little o, (called by the Greeks òmicrón,) cujuscúnque cásus of whatsoever case fuerint they be, literally, shall or may have been:—ut *as*, nominativo (cásu) in the nominative case (singular), Ilión the city Troy; Pelión a hill of that name, in Thessaly: accusativo (cásu) in the accusative case, Caúcasōn mount Caúcasus; Pýlon the town Pylos.

VIII. O finita -o final, that is, final syllables in -o sunt commúnia are común (as to quantity): ut *as*, dico I say, virgō a virgin, pórrō moreover. Sic so docéndō in teaching, legéndō in reading, et and ália gerúndia óther gerunds (finita) in -do (ending) in -do.

Sed but obliqui cásus in -o oblique cases in -o sémper álways producuntur are lengthened; ut *as*, datívo (cásu) in the dative case, dómínō to a lord or máster; sérvō to a slave or sérvant: ablatívo (cásu) in the ablative case, témplo by or from a church or temple; dámnō with loss.

Et *and* adverbia *adverbs* derivata *derived* ab adjectivis (nomínibus) *from adjective nouns*:—ut *as*, tantō *by so much*, quāntō *by how much*, liquidō *clearly*, falsō *falsely*, primō *first*, manifestō *manifestly*, &c. præter *except* sedulō *diligently*, mutuō *mutually*, crebrō *frequently*, quæ (adverbia) *which sunt are* commūnia *common* (as to the quantity of the final -o).

Cæterū *but* (these two) modō *now or only*, alio, *provided that*, et *and* quōmodō *how*, sēmp̄r *always* corripuntur *are made short*.

Quōquē *likewise* citō *soon*, ut *et as* alio *ambo both*, duo *two*, ego *I*, atquē *and* homo *a man or woman*, vix leguntur *are scarcely ever read* producta *long* (as to the final syllable). Tāmēn *however* monosyllaba in -o *monosyllables in -o* producuntur *are lengthened*:—ut *as*, dō *I give*, stō *I stand*.

Item *also* Græca (vocábula) *Greek words per o with o long* (by the Greeks called *ōmē'ga*), cujūsmodi *of whatever case fuerint they shall have been, or are*:—ut *as*, nominativo (casu) *in the nominative case*, Sapphō *a poetess of Lesbos*, Dido *a queen of Carthage*:—genitivo (casu) *in the genitive case*, Androgeō *of Androgeus*:—accusativo (casu) *in the accusative case*, A'thō *mount A'thos*. Et sic *and so likewise* ergō *the word "ergō" (when put) pro for causā the cause or sake of*.

IX. R̄ finita -r *final, that is, final syllables in -r* corripuntur *are shortened*: ut *as*, Cæ'sar *a title of the Roman emperors*, p̄r *by or through*, vīr *a man*, ūxor *a wife*, túrtūr *a turtle*.

Autē *but* (hæc verba) *producuntur these (words) are made long*:—fār *bread corn*, Lār *a household god*, Nār *the river Nar, now called the Néra, vēr the spring*, fūr *a thief*, cūr *why*:—quōquē *also* p̄r *equal to or like*, cum *with* (st̄is) *compositis its compounds*,—ut *as*, cōmp̄r *a companion*, imp̄r *unequal*, disp̄r *unlike*.

E'tiā *also* Græca (vocábula) *Greek words in -ēr ending in -ēr, quæ (vocábula) which illis with or among them* (nēmp̄e *namely*, Græcis *the Greeks*,) desinunt *end in* ē in long *e before r*:—ut *as*, a'ēr *the air*, crātēr *a bowl*, or

gòblet, charactèr a mark or sign, æthèr the sky, sòtèr a sàviour or deliuerer: præter except pàtèr a fàther, et and màtèr a mòther,—quæ (dúo nómína) which two nouns & pud Latínos with the Látins or Rómans hábent have últimam (syllabam) the last syllable brèuem short.

X. S finíta.-s final, that is, final syllables in -s hábent have páres terminationes the like terminations, that is, the same número of endings cum with número the número vocalium of the vowels:—némpè ná mely, -as, -es, -is, -os, -us, -ys.

1. As finíta '-as' final, that is, final syllables in '-as' producúntur are léngthened or made long:—ut as, ámās thou lóvest, Músās the Múses, majéstās májesty, bónitās goodñess.

Præter except (quædam) Græca (vérbula some) Græch words, quórum (verbulórum) whereóf or of which genitívus (cásus) singuláris the géntive case singular éxit in -dós ends in -dós: ut as, Arcās an Arcádian, Pállas Minérva; genitívo (cásu) in the géntive case, Arcadóš of an Arcádian, Pálladóš of Minérva.

Et likewise præter except accusatívos (cásus) pluráles the accusative cáses plúral nómínun of nouns crescéntium increásing: ut as, héros heróš a héro, Phýllis Phýllidós Phyllis; accusatívo (cásu) plúrali in the accusative plúral heróās héroes, Phýllidās Phyllisses.

2. Es finíta -es final, that is, final syllables in -es sunt lónge are long: ut as, Anchísēs the fàther of Ænéas, sédēs a seat, dócēs thou teúchest, pàtrēs fàthers.

Nómína in -es nouns (ending) in -es tértiæ inflectionis of the third inflection or declension, quæ (nómína) which corripiunt shórtten penúltimam (syllabam) the last syllable save one genitívi (cásus) of the géntive case crescéntis increásing, excipiúntur are excepted:—ut as, mílēs a sóldier, ségēs stánding corn, dívēs rich. Sèd but áriēs a ram, ábiēs a fir-tree, páriēs a wall or partítion, Cérés the Góddess of corn, and of hárvests, et álbo pès a foot, únà togéther cum with compositis (vérbulis éjus) its compounds: ut as, bipès two-footed or háving two feet, tripès three-footed or háving three feet, sunt are lónge long.

Quòquè likewise ès thou art, à from sum I am, únà together cum with compósitis (vèrbis éjus) its (several) compounds, corripitur is shórtened: ut as, pótès thou art áble or canst, ádès thou art présent, or, be présent, pródès thou prófitest, óbès thou hínderest or húrtest: quíbus (vócibus) to which (words) pénès in the pówer of, pótest may adjúngi be ádded.

Itém álso neútra (nómína) neúter nouns, that is, words of the neúter génder,—et and nominatívi (cásus) pluráles the nóminative cásus plúral (quorúndam) Græcórúm (nóminum) of cértain Greek nouns:—ut as, hippómanès a ráging húmour in-mares, cacóéthès an ill hábit or a vícious cústom, Cyclópès the Cyclops, géants of Sicily, Náïadès, the Náïds, fátries haúnting rívers and fóuntains.

3. Is finita -is final, that is, final syllables in -is sunt are brévia short:—ut as, Páris a Trójan prince, pánis bread, tristís sórrowful or sad, hílarís mérry or gay.

Excípe excépt obliquos cásus pluráles oblique cásus plúral (fínitos) in -is énding in -is, qui (cásus) which producúntur are léngthened or made long: ut as, músis to or by songs, à of músá a song; ménsis to or by tábles, à of ménsá a táble; dómínis to or by lords, témplis to or by témples, et and quíbus, pro for quíbus, to or by whom.

Itém álso (nómína) producéntia nouns léngthening penúltimam (syllabam) the penúlt, or last syllable save one, genítivi (cásus) of the géntive case (crescéntis) increásing: ut as, Sámnis a Sámnite, Sálamis an isle by A'thens; genítivo (cásu) in the géntive case, Samnítis, Salamínia.

Ad'de húc add híther, or, to this place, that is, to these nouns (ómnia vèrba) quæ (vèrba) all words which, that is, such words as désinunt in -is end in -is, contrácta contrácted ex -eís from the díphthong -eís, sívè whéther Græca (vèrba) Greek, sívè or Latina (vèrba) Látin, cújuscúnque númeri of whátéver númer aút or cásus case fúerint they may be:—ut as, Símöis a ríver by Troy, Pýröis one of the hórses of the Sun, pártis parts, ómnis all; è from (the words) Símöeis, Pýröeis, pártéis, ómnéis.

Et itém and álso ómnia monosyllaba (vèrba) all monosyllables; ut as, vís strength or force, lis strife;—práris

except nominativos (cásus) these nominative cases, *Is he, et and quis who?* et and (adverbium) the adverb *twice*.

Is'tis (vóculus) to these accédunt accéds (or are added) secúndæ persónæ singuláres the second persons singular verbórum of verbs (finitæ) in '-is' ending in '-is' quórum (verbórum) whereof or of which secúndæ (persónæ) pluráles the second persons plural desinunt in '-itis' end in '-tis', penúltimâ (syllabâ) the penúlt or last syll'able save one productâ being made long: únâ togéther cum with futúris (tempóribus) the future tenses optatívi (módi) of the optative (or potential) mood (finitis) in '-ris' ending in '-ris': ut *as, audís thou dost hear, vélis thou máyest (or canst) be willing, dederis thou wilt have given; pluraliter in the plural number audítis, velítis, dederítis.*

4. Os finítæ -os final, that is, final syll'ables in -os producúntur are lengthened or made long: ut *as, hónos honour, népôs a grandchild, dómínos lords, sérvôs slaves or sérvants.*

Præter except compôs máster of, or, a persón who has obtained his desire, impôs nó máster of, or, a persón who is unable; et and ós óssis a bone.

Et and Græca (vocábula) Greek words per párvum -o with little o: ut *as, Délôs the isle of Délos in the Egéan sea, cháôs a confused mass or heap; Pálladôs of Pállas, or of Minérva; Phýllidôs of Phýllis, a wóman's name.*

5. Us finítæ "-us" final, that is, últimate syll'ables in -us corripíuntur are made short:—ut *as, fámulus a mansérvant, régíus róyal, témpus time, amámus we love.*

(Nómína) producéntia nouns lengthening penúltimam (syllabam) the penúlt, or last syll'able save one, genítivi (cásus) of the genitive case crescéntis increásing, excipiúntur are excepted: ut *as, sálus health, téllus the earth; genítivo (cásu) in the genitive case, salútis, tellúris.*

Et'iam álso ómnes vóces all words quártæ inflectiónis of the fourth inflection or declension (finitæ) in -us ending in -us sunt longæ are long:—præter except nominatívum (cásus) the nominative et and vocatívum (cásus) the vocative case singuláres singular (or, of the singular number):—ut *as, genítivo (cásu) singulári in the genitive*

case singular, *mánūs* of the hand, nominativo, accusativo, vocativo (cásu) plurali in the nominative, accusative, and vocative case plural, *mánūs* hands.

Etiam likewise monosyllaba (vérba) monosyllables accédunt accéde or are added his to these:—ut *as*, *crūs* the leg from the knee to the áncle, thūs *fránkincense*, *mūs* a mouse, *sūs* a swine,—*sow* or *boar*.

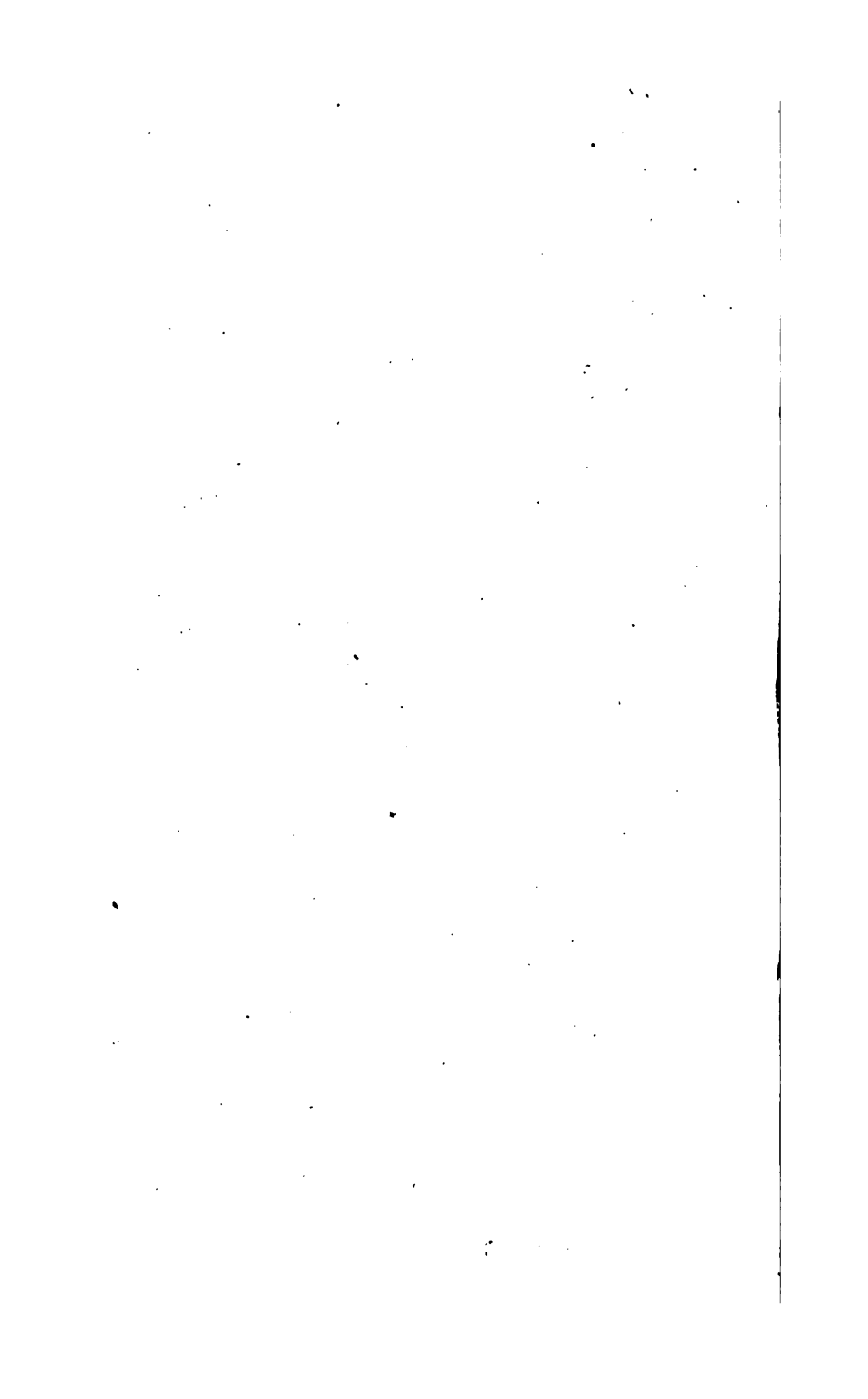
Et item and also Græca (vocábula) Greek words per diphthongum *-us*, (énding) with the diphthong *-ous*, cujuscúnque casús of whatever case fuerint they may have been or are: ut *as*, nominativo (cásu) in the nominative case, *Pánthūs*, *Melámpūs*, *Próper* Names of men;—genitivo (cásu) in the genitive case, *Sápphūs* of *Sáppho*, *Clíūs* of *Clío*, one of the *Múses*.

Atque and *Jésūs* the Saviour *Jésus* nomen a name venerándum to be réverenced cunctis piis (homínibus) by all religious or godly persons.

6. *Ys* finita *-ys* final, that is, last syllables in *-ys* sunt brevía are short: ut *as*, *Téthÿs* a marine goddess of that name, *I'tÿs* a son of *Téreus* a king of *Thrace*, *chlámÿs* a cloak or mántle. Ex'cipe except plurales casus plural cases (finitos) in *-ys* énding in *-ys* contractos contracted ex *-ÿes* vel *-ÿas* from *-ÿes* or from *-ÿas*:—ut *as*, *Errínnÿs* the *Fúries* pro for *Erínnÿes*, vel or *Erínnÿas*.

XI. Postremò lastly, *-u* finita *-u* final, that is, final syllables in '*-u*' producuntur are made long omnia all or without exception: ut *as*, *mánū* by or with the hand, the ablative case singular of *mánus* a hand; *génū* the knee; *amátū* to be loved; *dfū* a long while or time.

FINIS.



APPENDIX.

I. PUNCTUATION.

A SENTENCE is either *Simple* or *Compound*:—*Simple* when it consists of no more than one subject, and contains no more than one *finite* verb; that is, a verb in any mood except the *infinitive mood*,—whether the verb be expressed or understood:—*Compound* when it consists of more than one subject, and contains more than one *finite* verb.

Every compound sentence is divided into two or more parts (according to the number of independent finite verbs in it) by one or more of the following stops:—

1. A COMMA [,] which is used at the end of every simple subject, in a compound sentence:—as, *Xenophon commends the Persians for the prudent education of their children, who did not suffer them to effeminate their minds with amorous stories, being sufficiently convinced of the danger of adding weight to the bias of corrupt nature.*

2. A SEMICOLON [;] which is used in the middle of any compound sentence, when half the sentence is finished, and the remaining half forms a contrast with the former half:—as, *A dishonest man may take pains to screen himself from shame and punishment; but justice will take still more pains to discover and expose him.*

3. A COLON [:] which is used when the sense is perfect, but the sentence not ended:—as, *Dread to be known for a liar: because that character is detestable, and sure to last as long as life lasts.*

4. A PERIOD OR FULL STOP [.] which is used at the end of every sentence, both simple and compound.

☞ The pause occasioned by a comma is equal to the time necessary (at the ordinary rate of reading or speaking,) to count *one*. The pause at a semicolon is twice as long as at a comma; that is, equal to the time necessary to count *two*. The pause at a colon is three times as long as at a comma; or equal to the time necessary to count *three*. And the pause at a period (or a full stop,) is four

times as long as at a comma; or equal to the time necessary to count *four*.

5. A PARENTHESIS, () which is a clause in the middle of a sentence, such, that it may be omitted without detriment to the sense:—thus, *Quintilian* (an accurate judge of mankind) was pleased with boys who wept when their school-fellows outdid them: for he knew that the sense of disgrace would make them emulous,—and that emulation would make them scholars.

☞ Instead of the two crotchets inclosing the words of a parenthesis, two commas are not unfrequently employed: thus, in the preceding example, we might, with perfect correctness, write,—*Quintilian, an accurate judge of mankind, was pleased, &c.*

6. AN INTERROGATION, [?] which is a mark used instead of a full stop after any sentence whereby a question is asked:—as, *Xenocrates, holding his peace at some detracting discourse, was asked, why he did not speak?* “*Because,*” said he, “*I have more than once repented of having spoken, but never of having been silent.*”

7. A sign of ADMIRATION, [!] which is a mark that denotes wonder or some sudden emotion of mind: as, *Alas! the cares of life! Oh! the emptiness of its pursuits!*

II. CAPITAL LETTERS.

1. Every sentence ought to begin with a capital letter; and, in poetry, each verse may, or may not, commence in a similar manner.

2. All proper names, and words used for proper names, such, for example, as *September, the Graces, Tower-hill,* should begin with a capital.

3. Common substantives, when emphatic, should begin with a capital letter; but not unless they are emphatic.

4. All adjectives derived from proper names, as, *Roman, Swedish, Welsh;* and common adjectives when applied to persons of eminence, as *Almighty God, Holy Ghost, Royal Majesty, Serene Highness,* are generally made to begin with a capital letter.

5. A quotation or speech, introduced in the middle of a sentence, may begin with a capital letter; but when in-

vérted cómmas are úsed, a cópítal létter is séldom réqui-
site: as, *Zéno, héaring a young man speak more than was
becóming, said, "we háve two ears, and ónly one tongue,
to the end that we should hear much and say líttle."*

* * As the Rómans were unacquainted with the figures
of árríthmetic now in use amóng us, they emplóyed cértain
cápítal létters to denóte núbbers:—as, for exámple, I for
one, V for *five*, X for *ten*, L for *fifty*, C for *a húndred*, D
for *five húndred*, and M for *a thóusand*. See páges 144,
and 145, abóve.

III. FIGURES OF GRAMMAR.

Any devíation from the órdinary way of speaking or from the órdinary form
of writing, whether for the sake of brévíty, of beauty, or of énergy, is called a
FIGURE.

I. The Figures of ETYMO'LOGY are:—

1. *Prósthesis*, which adds a létter, or síllable, to a word at the beginning:
as gná'tá, a *daúghter*, for ná'tá; v'í'tlí, I *bore*, for t'í'li.
2. *Apháresis*, which takes áwáy a létter, or síllable, from the beginning of
a word: as, 'st, *it is*, for ést; 'rú't, *he rúshes forth*, for é'rú't.
3. *Epsánthesis*, which insérts a létter, or a síllable, in the míddle of a word:
as, rép'pérít, *he found*, for ré'pérít: indúp'érá'tór, a *commánder*, for imp'érá'tór.
4. *Sýncopé*, which drops (or omíts) a létter, or a síllable, in the míddle of a
word: as, pü'ér'tá, *chíldhood*, for pü'é'r'tá; ób'ít, *he díed*, for ób'v'ít; díx'tá,
thou saídest, for díx'itá.
5. *Paragógé*, which adds a létter or síllable to the end of a word:—as, h'ér-
ró'íáin, *to héroes*, for h'éró'íai; dí'c'ér, *to be saíd*, for dí'ci.
6. *Apócopé*, which takes áwáy a létter, or síllable, from the end of a word:
as, mén' ? *what me?* for m'éné; s'á'tín' ? *enóugh?* for s'átín'é ?
7. *Antíthesis*, which puts one létter for anóther: as, óp'tímé, *véry well*, *for*
óy'ámé; áb'j'éc'ts, *fir-trees*, for áb'j'éc'ts.
8. *Metáthesis*, which transpóses a létter in a word:—as, cró'cód'íl'ús, a *cró-
codíle*, for cró'cód'íl'ús; pí's't'ús, a *sort of whale*, álso, a *gálley*, for pí's't'ús:
9. *Archáismus*, which méans an old or ántiquated máner of writing, or of
pronóuncing: as, cúr'rú, *to a cháríot*, for cúr'rú; ó'l'í, *they*, for ó'l'í.
10. *Hellenismus*, which ímples éíther the adóption, or élse the ímitation,
of some Gréek word: as, H'él'éné, *Hélen*, for H'él'éné; del'p'hín, a *dólp'hín*, for
del'ph'ínús; t'í'gríd's, *of a tíger*, for t'í'grís or t'í'gríd's.

II. The Figures of SYN'TAX are classed únder the heads of *Ellípsis*, *Pleo-
násmus*, *Eanálogé*, and *Hyperbaton*; each of which is agáin subdivided ínto
várious bránces, whereóf the fóllowing are the princípál.

I. ELLIPSIS.

ELLIP'SIS is the omíssion of some word, or words, nécessary to compléte
the sense:—as, é'gómét cón't'núó m'é'c'ím, *forthwith I mysélf with mysélf*,
understánd cógítá're íncíp'tá'bám, begún to cógítate or to thínk. Quid m'úl'tá ?
Why m'ny thíngs or words ? Understánd dí'c'ám, need I say. V'én'túm é'rás
*íd V'és'tá, it was or it had been come to V'és'tá's, understánd á'dém vél t'ém-
plúm, fons or témp'le.*

To the Figure Ellipsis belong :—

1. *Appositio*, or the placing of two nouns signifying the same thing, in the same case :—as, *urbē Athēnā, the city Athens*, understand *quā urbē appellātur*, which city is called, or some such like phrase.

2. *Asyndeton*, or the omission of conjunctions copulative or disjunctive : as, *vir tūa, fātmā, dēcūs, divitias pārānt, virtue, renown, glory, are submissive to wealth or cringe to opulence*, literally, *obey or are obedient to riches*.

3. *Syllēpsis*, or the agreement either of an adjective, or a verb, with two or more substantives of different genders or different numbers, in the gender or person which is the most worthy :—as, *māritūs ēt ūxor mōrtūi sūnt am'bd,* the husband and wife are both of them dead.

Sometimes a substantive is usurped adjectively in this way : as, *ēd Pōllēmā'um Clēopātrānt'quē m'oxe le gātū māsī sūnt, ambassadors were sent to kings Ptolemy and Cleopatra*, for *rēgēm ēt rēgīnām, the king and queen*.

And two substantives, whereof the one is in the nominative case singular, and the other in the ablative case (either singular or plural) governed by the preposition *cūm*, with, have sometimes an adjective or a verb plural : as, *dūx cūm āl'quōt princ'ipibūs cōpūntūr, a general with a few officers are taken*.

4. *Zeiigma*, or when an adjective or a verb agrees with the nearest substantive, without regard to worthiness of gender :—as, *ū'ūnām vāt hic sūr'dūs, aut hęc mūtā fac'itā est, I wish that either this man deaf, or this woman were become dumb*. Here there is an ellipsis of *quātīs sit hāter sūr'dūs*.

5. *Prolepsis*, or when, after the whole has been mentioned, the parts are enumerated in a different number, or person : the same adjective, or verb, continuing to both : as, *retrās quisquē reditē dūmōs, return ye, each one, to your homes*. For *rē'q'i tū dūmūm tū'um, ac rē'dētū v'ē dūmūm sū'um*.

II. PLEONASMUS.

PLEONASMUS is the use of something superfluous in a sentence :—and is divided into the following branches.

1. *Paraleon*, or the addition of an unnecessary syllable to a word : as, *ēgōmēt, I myself*, quis nēm? rēkō? hīc'cē, this one.

2. *Polysyndeton*, or the employment of more copulative conjunctions than are requisite : as, *Eūrūs quē Nōtūs quē rēvūt, both the East-wind and South-wind rush abroad*.

3. *Heudiaty*, or the mention of one thing in a manner such as though two were meant :—as, *pā'tēris libā'tūs ēt aū'rō, we drink out of goblets and gold*, for *pā'tēris aū'rēis, golden goblets*.

4. *Periphrasis*, or the employment of more words than are necessary to express some idea :—as, *tē'nēri fā'tūs b'vītūm, the tender young of the ewes*, for *agnī, the lambs*.

III. ENALLAGE.

ENALLAGE is a change of gender, number, case, mood, tense, or person : as, *Rōmā'nūs victōr ē'rāt, the Roman was conqueror*, for *Rōmā'nī victōrēs ē'rānt, the Romans were conquerors*.

To Enallage belong the following divisions :—

1. *Antemētia*, or the use of one part of speech for another :—as, *scī'rē tū'ūm, thy knowledge*, for *scī'entīā tū'ā*.

2. *Synthesis*, or an agreement in meaning, but not in construction : as, *trīs mīllīā cā'et ē'rānt, three thousand were slain* : understand *hō'mīnūm* or *sū'fī'tūm* : *Clēopā'trām, fātālē mōn'strūm, quā—, Cleopatra, fatal monster, who—*

3. *Hellenismus*, or an imitation of some Greek idiom :—as, *dē sī'nē quērē'tā'rūm, cease or desist from complaints*, for *dē'nāē ā quērē'tis* : *sēn'āt dēlāp'sūs, he*

perceived himself fallen, for *sen'it se delāp'sum ē'se*: tū m'hi ac'cipē, do thou accept of me, for *tū ā mē āc'cipē*: t' bī cē'tā'rē, to contend with thee, for *cā'tā'rē t' bī cūm*: aū'dī tū, pō'pūlūs ālbā'nūs, hear thou, O Alban people, for *aū'dī tū, pō'pūlē ālbā'nē*: pō'fidūm r' dēns, perfidiously or treacherously smiling, for *pō'fidē r' dēns*: vūl'tūm dē'mis'ūs, cast down in the countenance or look, for *quō ād vā' sēcū'r'dūm vūl'tūm dē'mis'ūs*.

With the Latin poets there is not any figure, perhaps, of syntax more common than the HELLENISM or GRE'CISM.

4. *Archaismus*, or the use of an antiquated construction or form of speech: as, *nōcē'rē hō'minēs*, to injure men, for *hō'm'nibus nōcē'rē*: *rēg'nūm pō't'rī*, to obtain the kingdom or regal sway, for *rēg'ni* (vā' rēg'nō) *pō't'rī*.

IV. HYPERBATON.

HYPERBATON is a deviation from the common practice in the arrangement of words in a sentence, as respects either the natural order of events, or the established mode of speaking and of writing.

The more usual subdivisions of *Hyperbaton* are the following:—

1. *Anastrophe*, or the placing, before another word, a word which ought to follow:—as, *Hispā'nīkūm cōn'trā*, over against Spain, for *cōn'trā Hispā'nīkūm*: *I prā*, go before, for *prā't*, precede: *spēm mētūm'quē* *in'tēr dū'bīl*, doubtful or wavering between hope and fear.

2. *Hysteron Proteron*, which reverses the order of events:—as, *vā'lēt āt'quē v'vīt*, he is well and lives, for *v'vīt āt'quē vā'lēt*, he is alive and well.

3. *Hyphalage*, which is a mutual exchange of cases:—thus, *dā'rē clā'ssibus aūs'trōis*, to give the southern-breezes to the fleets or ships, for *dā'rē clā'ssēs aūs'trōis*, to give the fleets to the breezes.

4. *Trisias*,—which inserts a word between the parts of a compound word: as, *pēr m'hi grātūm f'c'cētis*, thou wilt have done me a very grateful service, for *pērgrātūm m'hi f'c'cētis*.

5. *Parenthesis*, which interrupts a sentence by inserting some clause in the middle of it:—as, *dūm rē'dēō* (*brē'vis ēst v'ā*) *pās'cē cāp'ellās*, *antū'I-retūm* (*the way or distance is short*) *feed the goats*. Virgil introduces two clauses of unconscionable length, by way of parenthesis: the one in the eighth *Eclogue*, verse 6, beginning with *scū*, and ending with *dē'sinēt* in verse 11; the other in the twelfth book of the *Æneid*, verse 161, beginning with *ingē'nā*, and ending with *Rō'māe*, verse 168.

III. The Figures of PRO'SODY are, *Synalæ'pha*, *Ecthipsis*, *Synæ'resis*, *Dia'eresis*, *Systolē*, *Diástolē*, *Synapheta*, and *Cæsura*:—the whole of which have been noticed above, under the head of *Prosody*.

IV. FIGURES OF RHETORIC.

The art of speaking and of writing with propriety is termed **GRAMMAR**; whilst the art of speaking and of writing with elegance is named **RHETORIC**.

The chief *Figures of RHETORIC*, or *Tropes*, as they are generally called, are the following:—

1. *Metaphora*, or the application of some borrowed attribute or quality, to express more beautifully, or more forcibly, some circumstance or appearance: as, *gē'mini*, *dū'ō fūl'minā bē'lī*, *Scip'adā*, *clā'dēs* *L'ib'yæ*, the twin-like Scipios (literally, sons of Scipio), two thunderbolts of war, hæroc to *L'ibya*: with allusion to *Pūblius Cornelius Scipio Africanus major*, and *Pūblius Cornelius Scipio Æmilianus Africanus minor*:—or, *v'itō mō'r'iēns* *ā'tū' t'ē'ris hār'hā*, by

fealt of the air the dying herbage thirsts, meáning, that, owing to the drought the grass is in lack of moisture to further its growth, and enable it to regain and maintain its verdure.

* * When a Métaphor is too bold, or too harsh, it is called a *Catachresis*, or an abuse of the trope:—and when a Métaphor is obscure it becomes an *Ætigma*, or a *Riddle*,—which is at no time an ornament of Speech.

2. *Metonymia*, or the substituting for a *PERSON* or a *THING* some significant circumstance relating either to the one or the other: as, *hic sũnt tres mĩnæ*, here are three *Mĩnæ* or three hundred *Dráchmæ*, meáning, *ancillæ emptæ trĩbus mĩnæ*, a maid-servant, purchased for three *Mĩnæ*: *vinũ cõrõ nãnt*, they crown the wines, that is, *põcũlum vinõ plẽnũm*, the cup full with wine: *Expectãtũ cicãdãs*, wait for the balm-crickete, meáning *astãtẽm*, in quã strĩdũnt cicãdã, *slammer* wherein the grasshoppers or balm-crickete chirp: *Virgĩlĩus lĩgĩtũr*, *Virgil is read*, for *cãrminã ã Virgĩlĩõ cõmpõsĩtã lĩgũntũr*, the poems composed by Virgil are read.

3. *Synecdochẽ*, or the putting the whole for a part, or a part for the whole: as, *trĩgĩntũ mĩnãs prõ cĩplũtũ tũõ dẽdĩ*, I gave thirty *Mĩnæ* for thy head: *ĩrĩũm Pãrthũs bĩbẽt*, the *Parthians* shall drink the *Scamæ*.

4. *Ironĩa*, or the assumed use of words in a sense diametrically opposite to their meáning: as, *O sãlvẽ, dõnẽ vir, cũrãtũ prõbã*, O God save you, good Sir, you have taken care honestly. Here, the words are at variance with the thoughts of the speaker.

5. *Allegorĩa*, or the mention of something under a fictitious or feigned appellation, maintaining throughout the whole discourse a series of metaphors borrowed from the subject first assumed:—as, *O nãvis, rẽfẽrẽt ĩn mãrẽ tũ dõvi sũtũ*, O ship, (meáning, O *Rõman state*) new waves will bear thee back to the sea, that is, *new commõtiõs will embroĩl thee in civil war*.

6. *Pleonasmus*, or the use of superfluous words, with the view of expressing a thought more strongly: as, *ĩd ĩsõõ õcũũs õgõmẽt vĩdĩ*, I myself with these very eyes saw it.

* * If occasion do not justify the use of this Figure, it becomes a blemish in style, known by the name of *Tautology*.

7. *Chiasm*, or a gradual advancement in force of expression until the subject rises to the highest:—as, *ĩcĩnũs õst vĩcĩrẽ cĩvẽm Rõmã nũm; scõĩũs, vẽrbẽrãrẽ; prõpẽ pãrrĩcĩdĩũm, nẽcãrẽ; quĩd dĩcãm, ĩn cũõõ tũlĩrẽ? ĩs ĩs a dãrĩng thĩng to bĩnd a Rõmãn cĩtĩzãn; õn atrõcĩty, to ĩnflict lãshes õn ĩm; ãlmost pãrrĩcĩde, to slay ĩm: what cãn I call ĩt to wãst ĩm õn the crõss?*

8. *Hyperbolẽ*, or the magnifying a subject excessively in admiration, or diminishing it excessively in contempt:—thus, *stõrã võrũcõ fõrĩãm*, I shall strike the stars with my crown: *lẽvĩõr cõrũcõ*, lighter than cork.

* * This Figure, when injudiciously used, becomes a deformity instead of a beauty, and is in the highest degree ridiculous.

9. *Prosopopœia*, or the personification of either inanimate or irrational objects: as, *tõcũm, Cãtãlĩnã, pãtrĩã sic ĩgĩt, õt quõdãm mõdõ õcĩtã, lõquĩtũr; nũllũm, ĩãm tõt ãn nõs, fãcĩnũs õxũtũt, &c.*, with thee, *Cãtãlĩne*, thy cõntãrĩ thus impleãd, and in a mãnner silent she says; until now, for so mãny years, no villainy has existed, &c.

10. *Apõstrophẽ*, or when a speaker, transported with earnestness, addresses himself to any thing that presents itself to his mind.—whether present or absent:—as, *Põlydõrũm õbrũnũcũt, õt aũrõ vĩ põũtũr. Quid nõn mõrtãlĩã pẽdũrã cõgĩã, aũrĩ sãcũrã fũmẽs?* He murders *Põlydore*, and by violence gets possession of his gold. What, O cursed hãnger of gold, forcõt thou not mãrtãl brests untõ? *

TABLE OF THE ROMAN CALENDAR.

Just thirty days give to *September*,
To *April*, *June*, and to *November*:
Be twenty-eight poor *February's* span,
Whilst all the rest have thirty-one.
But every leap-year add a day
To *February*.—More I need not say.

The CALENDAS on the first day fall:
The NONES upon the fifth:—not all;
For *March*, *May*, *July* and *October*
Put off the NONES for two days longer.
The eighth day after, come the IDES:
Th' ensuing CALENDAS claim all besides.*

Days	<i>March</i> , <i>May</i> , <i>July</i> , <i>October</i> .	<i>January</i> , <i>August</i> , <i>December</i> .	<i>April</i> , <i>June</i> , <i>September</i> , <i>November</i> .	<i>February</i> .
1	CALENDÆ	CALENDÆ	CALENDÆ	CALENDÆ
2	6tus nōnas	4tus nōnas	4tus nōnas	4tus nōnas
3	5tus nōnas	3tus nōnas	3tus nōnas	3tus nōnas
4	4tus nōnas	pridiē nōnas	pridiē nōnas	pridiē nōnas
5	3tus nōnas	NONÆ	NONÆ	NONÆ
6	pridiē nōnas	8vus idus	8vus idus	8vus idus
7	NONÆ	7timus idus	7timus idus	7timus idus
8	8vus idus	6tus idus	6tus idus	6tus idus
9	7timus idus	5tus idus	5tus idus	5tus idus
10	6tus idus	4tus idus	4tus idus	4tus idus
11	5tus idus	3tus idus	3tus idus	3tus idus
12	4tus idus	pridiē idus	pridiē idus	pridiē idus
13	3tus idus	IDUS	IDUS	IDUS
14	pridiē idus	19nus calēdas	18vus calēdas	16tus calēdas
15	IDUS	18vus calēdas	17timus calēdas	15tus calēdas
16	17timus calēdas	17timus calēdas	16tus calēdas	14tus calēdas
17	16tus calēdas	16tus calēdas	15tus calēdas	13tus calēdas
18	15tus calēdas	15tus calēdas	14tus calēdas	12tus calēdas
19	14tus calēdas	14tus calēdas	13tus calēdas	11mus calēdas
20	13tus calēdas	13tus calēdas	12mus calēdas	10mus calēdas
21	12mus calēdas	12mus calēdas	11mus calēdas	9nus calēdas
22	11mus calēdas	11mus calēdas	10mus calēdas	8vus calēdas
23	10mus calēdas	10mus calēdas	9nus calēdas	7timus calēdas
24	9nus calēdas	9nus calēdas	8vus calēdas	6tus calēdas †
25	8vus calēdas	8vus calēdas	7timus calēdas	5tus calēdas
26	7timus calēdas	7timus calēdas	6tus calēdas	4tus calēdas
27	6tus calēdas	6tus calēdas	5tus calēdas	3tus calēdas
28	5tus calēdas	5tus calēdas	4tus calēdas	pridiē calēdas
29	4tus calēdas	4tus calēdas	3tus calēdas	
30	3tus calēdas	3tus calēdas	pridiē calēdas	
31	pridiē calēdas	pridiē calēdas		

The first column of the CALENDAR represents the order of the days according to our mode of computation—and opposite to each day is the date by the Roman reckoning.

In dating, the ablative case (or the accusative with the preposition *ad*) was used:—*as, calēndis, nōnis, vcl idibus Januāriis, Februāriis, Mārtiis, &c.*, or, *pridiē, tertio die, quarto die ante calēndas, nōnas, vcl idus Januāriis, Februāriis, Mārtiis, &c.* The words *die* and *ante*, however, were more frequently omitted by the figure ellipsis: and instead of the adjective of the month agreeing with the words *calēdas, nōnes* or *ides*, the simple name of the month, as a substantive, was employed in the genitive case. Lastly, in place of *calēdas, nōnas, idus*, with the preposition *ante* either expressed or understood, the genitive of those three words was often made use of, governed by *die*, expressed or understood. In place, too, of the letter *C* in *Calēndæ*, it was not unusual to employ *K*.

* The sense of these six verses is conveyed more briefly, but certainly not so clearly, in the following Latin distich:—

Sex Matus Nōnas, Octōber, Jūlius, et Mars;

Quātuor à reliqui: dabit Idus quilibet Octo.

† Both the 24th and 25th days of February were called *sextus ante calēndas Mārtias* every leap year: hence the name *bisextile*.

END.

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